Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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NOVEMBER 19 1941

NEVERTHELESS

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God-Called—Ministers in Uniform

A Reply to "Army Chaplain, Which Way?"

JACOB SIMPSON PAYTON

Few readers must have taken exception to Robert Grant Anderson's arraignment of war in the issue of ZIONS HERALD for October 29. Many, however, will disagree with a method advocated by him toward its elimination. In sweeping generalizations which are not warranted by the facts, and which, to put it mildly, are amazingly uncharitable toward his fellow ministers in uniform, he calls for a boycott of the present system of religious service to men in our defense forces. Setting himself up as an authority on where spiritual fitness ceases, and the field in which the spirit of Christ can operate, he pictures chaplains as a servile and belligerent set of men, eager for the church to bless war; incapacitated by their official position to do more than spray "the rose-water of religion . . . upon the minds and souls of men," and withal a dangerous class of ministers because they are devoting their energies to an end in which the old home church will have less attraction for the boys upon their return from military service than it did before they went away.

Mr. Anderson bids adieu to all American youth at the gates of the camp, convinced that they are being committed to the futile and ruinous ministry of men clad in the uniform of Mars, their tongues bridled and their wills surrendered to an infamous system that takes no cognizance of the value of human life. For him the conclusion of the whole matter is, "No more chaplains."

The first misapprehension under which he labors is that the Government has victimized the church by coercing it to dispense its services to the army and the navy on terms that reduce the chaplain to a mere "yes" man and neutralize his Christian influence. The fact is that the chaplain serves in the independent role of a noncombatant, divested of no authority that was conferred upon him at his ordination, and is no more restricted in his utterances than is the minister in civil life. If he chooses to interpret texts in a manner adjudged heterodox by the strait-laced militarists, it is questionable whether he would suffer any worse fate than has many a parish preacher who has been boiled in oil or publicly unfrocked for his exegetical high crimes and misdemeanors.

Mr. Anderson claims that he "rejoices in the democratic protected right of freedom of conscience and press and speech." Yet in his article he scales the heights of inconsistency by advocating the denial of this same right to any minister who elects to wear a different uniform from his, and has selected soldiers or sailors as his parishioners, and does not see eye to eye with him on what constitutes a field of service. Of course, some will raise the question just how during these perilous and tragic times "the democratic protected right" that Mr. Anderson so much enjoys is to be preserved if a censorship of the pulpit is imposed.

Mr. Anderson does not altogether screen his aversion for the erection by the Government of "beautiful little chapels at a cost of twenty thousand dollars (taxpayers' money) . . . 'for the use of all faiths.'" The majority of people, especially those engaged in religious activities, would even welcome the sight of such places of worship in any Sodom or Gomorrah. And Christian taxpayers ought to thank God and take courage at the spectacle of even so much as a small portion of the excise levied on them being diverted from bombs, bullets, and guns to "these little white houses of hope" in which an antidote for the sins that beset the camp is proclaimed and the flames of faith kindled at the altars of the home church are not permitted to be quenched. Just why Mr. Anderson should view these chapels with such misgivings seems strange when the payments of church debts and the improvements of church properties may be attributed to increased wages and profits produced by this war boom, called "fool's gold" by the President before he changed his mind. If a preacher will allow his conscience to operate consistently, he will discover that there is not much difference between being on the payroll of his parish and being on that of Uncle Sam in these days.

One is further amazed at the unfair portrait of the chaplain drawn in this article to which reference is made. By a strange metamorphosis in character, this minister who only yesterday was fit to preach to young men in mufti, t instant he doffs his clerical gown cutaway and dons his uniform becon a pernicious influence to these sa young men, many of whom also now in uniform. During the last months, as secretary of the Method Commission on Chaplains, I have amined hundreds of application pap of young ministers seeking ecclesias cal endorsement for appointments to t reserve chaplaincy in both the arr and the navy services. Accompanyi these applications are numerous con dential letters of reference which t General Commission on Army a Navy Chaplains has gathered concer ing each candidate from reputable ed cators, church officials, and public ci zens. Their estimates of the major of candidates for the chaplaincy are striking contrast to the estimate plac upon chaplains by Mr. Anderson as gards their intellectual independen and their motives. In letter after lett one comes upon this endorsement, th which none could be higher: "This a plicant represents exactly the type minister I would select for my son camp."

I have heard a hundred of the Methodist candidates reply to the que tion that is invariably put to each o by some member of the commissio "Why are you led to seek a chaplain rather than remain in the pastorate Not twice have I heard the reply that was "to help stop Hitler"; but wi responses that were destitute of hatred, and laden only with a soli tude for the boys who are absent fro their homes and families through choice of their own, these men ha pleaded for a chance to transfer the services to fields in which at present t need seems the greatest. They propo to "live for love and for hate," M Anderson's quoted denial notwithstan ing—a love for the souls of soldi youth and a hatred for the vicio tempters that assail them.

These Methodist ministers who we once sent forth by their quarterly co ferences, who have been set apart f the ministry of Christ, who are in goo standing in their Conferences, and wh are now deemed suitable by the u qualified recommendation of the

(Continued on page 1061)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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The Salt of the Earth

MARTIN NIEMOELLER

[From " 'God Is My Fuehrer,' " recently published book containing "the last twenty-eight sermons by Martin Niemoeller, vicar of Berlin-Dahlem." Reprinted by permission of the publishers, the Alliance Book Corporation, New York.]

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5:13-16.

And now, dear brothers and sisters, tonight, in this hour of worship that brings the week to a close, we cannot help remembering, in silent intercession, those who belong to our congregation, to the company of Christ's disciples, and who cannot be here in the congregation with us this evening. We hear the names of those who for the gospel's sake are hampered in their freedom or robbed of it.

Dear brethren, this list has now become shockingly long: it includes—if I have counted rightly—seventy-two or seventy-three names, known or unknown, names of pastors and church members, names of men and of women, names of young and of old. No one in the German Fatherland can say whether the number is complete, and each of us has a foreboding that it may become larger still, as it has grown from day to day in the week which is now ending.

What are these pastors and church members accused of? These people have all been banished from their homes, condemned to be silent and thrown into prison, because they considered it their duty and because they claimed that the Evangelical Church had the right to denounce attacks against the Christian faith freely and publicly as attacks, to denounce the decline from Christian faith quite openly as a decline, and to denounce interference with Christian worship fearlessly as interference. There is not one among them against whom another reproach can be leveled; and our brothers and sisters can rest assured that the repulsion of attacks on the Christian faith, the publication of secessions from the church, and the collection of offerings—these are the three things in question today—they can rest assured and can plead that these things have always been the uncontested right of the Christian church and that the Fuehrer has solemnly guaranteed and has always confirmed this right of the church and that up to the present day there is no law which restricts this right. Our brothers and sisters can plead that they have been appointed by a higher power, who calls upon us through His Word to resist the propaganda of unbelief, who warns the church against defection, and bids them to make intercession for those who have fallen away from the faith, and who has ordered us to take up an offering—and a money-offering at that—for the needs of the congregation.

Dear brethren, in this situation—of which we may well say that it could not possibly be darker or more insecure—the remainder of the Prussian Council of Brethren wander about Germany as homeless fugitives. The Prussian Church is without a leader, the service rooms of the Prussian Church leaders are locked, the typewriters have been taken away from them, and they have no money—in such a situation these words strike us as rather peculiar: "Ye are the salt of the earth: . . . Ye are the light of the world."

When I read these words today, they became really new to me, and I had to go back and reread them; and I had a feeling of inward relief when I found the words which I knew preceded them and which I had also long known theoretically to be in the fifth chapter of Matthew: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." And then it goes on: "Ye are the salt of the earth: . . . Ye are the light of the world," as though there were no gap between the persecution of the community of Jesus Christ and the "Ye are the salt of the earth: . . . Ye are the light of the world," but as though they were directly connected. I

must say that in this sequence of ideas contained in this passage of the Bible, I today realized for the first time that the Lord Jesus Christ is telling His disciples: "You will be reviled and persecuted, you will be slandered and that falsely," and immediately He adds: "Ye are the salt of the earth: . . . Ye are the light of the world."

Yet, brothers and sisters, there is something there that does not fit in with our troubles. "Ye are the salt of the earth." The Lord Jesus Christ does not mean, however, that we are to take care to distribute the salt among the people, but He draws our attention to another responsibility: "But if the salt have lost his savor, wherewith shall it be salted?" Our responsibility is not how we shall pass on the salt, but we are to see that the salt really is and continues to be salt.

Brothers and sisters, in reply to the question of whether it is possible for the Lord Jesus Christ to render practical service to our people today, I must say: I see no possible way in which service can be carried out today, among the people, or in which the salt can be used among the people. But, brothers and sisters, that is not our concern, it is the Lord Jesus'. We have only to see that the salt does not lose its savor, that it does not lose its power. What does that mean?

The problem with which we have to deal is how to save the Christian community at this moment from the danger of being thrown into the same pot as the world: that is to say, it must keep itself distinct from the rest of the world by virtue of its "saltness." How does Christ's community differ from the world?

We have come through a time of peril—and we are not finished with it yet—when we were told: "Everything will be quite different when you as a church cease to have such an entirely different flavor: when you cease to practise preaching which is the opposite of what the world around you preaches. You really must suit your message to the world; you really must bring your creed into harmony with the present. Then you will again become influential and powerful."

Dear brethren, that means: The salt loses its savor. It is not for us to worry about how the salt is employed, but to see that it does not lose its savor. And we must not—for Heaven's sake—make a German gospel out of the gospel; we must not—for Heaven's sake—make a *German* church out of Christ's church; we must not—for God's sake—make *German* Christians out of the Evangelical Christians!

That is our responsibility: "Ye are the salt of the earth." It is precisely when we bring the salt into accord and harmony with the world that we make it impossible for the Lord Jesus Christ, through His church, to do anything in our nation. But if the salt remains salt, we may trust Him with it: He will use it in such a way that it becomes a blessing.

And the other picture which the Lord Jesus Christ holds up to us: "Ye are the light of the world": we hear these words and are reminded by them that we worry about something that ceases to exist in the presence of the Lord Jesus Christ.

It is only during these days that I have realized—that I have understood—what the Lord Jesus Christ means when He says: "Do not take up the bushel! I have not lit the candle for you to put it under the bushel, in order to protect it from the wind. Away with the bushel! The light should be placed upon a candlestick! It is not your business to worry about whether the light is extinguished or not by the draft." We are not to worry whether the light is extinguished or not; that is His concern: we only to see that the light is not hidden away—hid away perhaps with a noble intent, so that we may b it out again in calmer times—no: "Let your light s before men!"

Brothers and sisters, that is the strange pass to w we have been brought today. It has come to this: are being accosted on all sides, by statesmen as well a "the man in the street," who tell us: "For God's sake not speak so loudly or you will land in prison. Pray not speak so plainly: surely you can also say all tha a more obscure fashion!" Brothers and sisters, we are *allowed* to put our light under a bushel: if we do so, are disobedient; but we have received our commis from Him who is the light of the world.

It is our *duty* to speak: on this charge of ours depe the promise, it depends upon it whether God will keep word and keep alive the light—"the poor flickering ca of the gospel," as Dr. Martin Luther calls it—in nation; and that depends upon whether we are re to do what we are bidden and to preach the message to let the light shine forth.

And the Lord Jesus Christ has given us still a third ture of the church. "Ye are the salt of the earth: . . . are the light of the world." And lastly: "A city that is on a hill cannot be hid." And this image which glea through the text once, is intended to direct our attent away from the salt-cask and the candlestick to the on the hill. The salt disappears when it is sprinkled anything. The candle burns down. Thus shall the Ch tian community be consumed in the service of its Lo But the city that is eternal is firmly founded upon a h hill. In the confusion and distress of our days this h is held out to us: God's city is firmly established!

Dear friends, it is in our service and in this obligat not to cease our efforts on behalf of the preaching the Word that the Word of the Lord Jesus Christ is f filled to us. We are the city on the hill which has b promised that even the gates of hell will not prevail agai it. And then it is not a case of: "Every mountain and shall be made low," but the other words hold good: "I grace shall not forsake thee, saith the Lord, thy God mercy."

The city of God cannot remain hidden. Brothers a sisters, the city of God will not be blown down by storm. It will not be conquered even though the ene takes its outer walls. The city of God will stand, beca its strength comes from on high, because the Lamb is w it, and so it will remain firmly established.

This morning I said to my brethren, my colleagues Berlin: "Perhaps we have reached the point today whe after four years of being guided and kept faithful to creed, God is asking us for proof that we can also find way alone now, that we have not allied ourselves w men, but with one Lord who is and ever will be chief shepherd of His sheep."

And so when it comes to the [church] election, shall not mix up the salt, we shall not put the li into the corner, but we shall say: "Heaven and earth *m* pass away, as the Word of God says, heaven and ea *shall* pass away—but the Word of God does *not* p away!" Brothers and sisters, we will place our trust that. Happy is he who accepts the sign of grace, who learned to rely upon it and to establish himself upon *alone,* so that he stands fast and is firmly establish though the storms may roar and the waters rise.

And may God help us all to learn this trust!

The Real Meaning of the War

The Nazis' Right Is the Christians' Wrong

THE ARCHBISHOP OF YORK

As I am allowed to contribute this series of articles, I hould like to begin by stating again what the war is really bout. It has often been done; but though the statements gree for the most part in substance, everyone sees omething from his own angle of approach and this nay be just what someone else needs to fill in a gap n his own apprehension or tip the balance of his judgnent.

First let us rid our minds of some obsessions which very easily cloud our vision. When a great conflict of deas is raging, it is no longer relevant to ask how far he human champions of either side are to blame for the tate of affairs which led to the outbreak. There is one eading of the period from 1918 to 1939 which attributes nost of the blame to France and Great Britain, because (it is alleged) they treated Germany in a way bound to reate resentment and at last an outbreak of fury and ust for domination.

Personally I regard this reading as not entirely false, but as a gross exaggeration. I think the Prussian tradiion was a much more potent factor than the economic clauses of the Treaty of Versailles, or than the long excluion of Germany from the League of Nations, or than he failure of the Leagued Nations to reach an agreement on measures of disarmament, or than all of these ogether.

At the same time, I agree that each and all of these contributed to the catastrophe. My point now, however, is that all this is for the moment irrelevant. Two groups of nations are locked in a deadly struggle; those groups stand for different conceptions of the way in which human life should be ordered and conducted. The history of either will give to the view of life which it represents a vast increase of influence in the next period of human history; the defeat of either will lead to the virtual eclipse of its view of life. This decision concerning the future is of importance so stupendous that in comparison all other considerations are negligible.

The issue at stake in the war is between two different conceptions of the nature of man. Is every man and woman a child of God destined for eternal fellowship with Him? Or is the individual no more than a citizen of an earthly state, an episode in the ever-flowing stream of life?

If the former is true, the State must recognize in every citizen something superior to itself; in other words, we get the conception of the "Welfare State," according to which the State exists for the sake of its citizens both collectively and individually. But if the other doctrine of man is true, then each individual exists for the State, which is itself the object of his final allegiance and the prosperity of which is the measure of right and wrong—the conception of the "Power State."

The Nazi philosophy takes this latter position, and the conduct of the Nazi Government follows from it with perfect consistency. We put everything wrong if we suppose that Hitler and his colleagues are merely wicked but able men, who for the sake of their ambition do what in their hearts they know to be wrong. They believe with horrifying sincerity that they are right. They are not people who fail to practise what they preach, as all Christians do and always will; they preach what they practise; their right is our wrong.

This is what makes it important, as few things in history have ever been important, that they should be defeated. But it is hardly less important that we, to whom Providence has entrusted the task of defeating them, should see clearly what the real issue is, and should know the grounds for our own faith and hope. For if we fail in this, we may ourselves betray our cause when we have won victory for it in conflict.

Of course, it is evident that, if the formulation of the issue as I have given it is correct, then even more than the conception of man, the doctrine of God is directly involved. For the claim that man is a child of God is an assertion about God as much as about man.

If God is the Creator and Father of all men, who loves each one; if Jesus Christ is the Incarnate Word of God, and died to save each one; if there is available to men through Jesus Christ a power to live worthily as children of God (which power is the activity in us of the Holy Spirit), then the whole Nazi philosophy of government is false, and some other must be true.

That other must be based on the recognition of personality in every man or woman as the seat of an ultimate value which may not be sacrificed to any end alien from itself. This will be a philosophy of freedom; but not every conception or defense of freedom meets the requirements, and it is supremely important that we who champion freedom should be serving true freedom in ways truly fitted to preserve and propagate it.

With that matter we shall be concerned in another article. From what has been already said two conclusions follow, one theoretical and one practical.

The theoretical conclusion is that the most important political questions of our time are essentially theological questions. Our ordering of the life of States and of the relations between them will very largely depend on our conceptions of God and of man.

Of course, there will be many who support the Christian conception without themselves accepting the Christian doctrine from which it flows; they will support it because their particular sense of good and evil, of right and wrong, approves it; and we should whole-heartedly welcome their support. But that kind of personal preference will have no strength for resisting the pressures expressed in the totalitarian philosophy and embodied in the totalitarian States. For that, a philosophy as coherent as the Nazi philosophy is needed.

So the practical conclusion is that Christians have today a terrifying load of responsibility to carry—the responsibility of becoming fully conscious of the tradition entrusted to us, and of securing its effective influence in the direction of the present phase of history.

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Theology for Laymen

The name of Dr. J. S. Whale, president of Cheshunt College in Cambridge, England, has become familiar to religious leaders in America as the author of such little books as "The Christian Answer to the Problem of Evil" and "What Is a Living Church?" It is destined to become even more widely known as readers in this country gain acquaintance with his latest published work, "Christian Doctrine."*

This volume is a slight expansion of eight lectures delivered in the University of Cambridge in 1940 before some six hundred men and women of all Faculties. The author, in his Preface, disclaims any pretension to writing either a comprehensive or a systematic survey of Christian doctrine. What he offers us is simply an outline of this subject. But in these days of intellectual curiosity, such a sketch may easily prove valuable to many persons. Here is a forthright and gracious piece of writing dealing with such themes as "The Living God," "Man and His Sin," "The Kingdom of God," "Christ Crucified," "Life in the Spirit," and "Death and the Age to Come." These are so presented as to answer many questions that thoughtful laymen are constantly raising—if not publicly, at least in their own minds—regarding creation and science; the meaning of the story of the Fall; the Christian interpretation of history; the significance of the Atonement, the Trinity, and the Incarnation; the value of the sacraments; and grounds for belief in immortality.

Dr. Whale bases the Christian faith on the New Testament and the authority of the church. He has no doctrinal "axes to grind" and runs counter to n of the well-attested facts of science. His lectures worthy of the audience that he originally addre Indeed, his writing often rises to the heights of alted prose. One cannot help wondering if such tures could be delivered in some American un sity center with the same response that Presi Whale met in Cambridge, England. At all ev one can paraphrase one of Bernard Shaw's titles term this volume "An Intelligent Man's Guid Theology."

*CHRISTIAN DOCTRINE. By J. S. Whale, D. D. The Macmillan Company: New York. Price, $2.

Bible Sunday—December 14

It is not too early for the churches to begin to pare for Universal Bible Sunday, which falls this on December 14. The day should be widely obser for if ever humanity needed the message of Word of God it is in this year 1941. Material for proper observance of the day has already been warded by the American Bible Society to 100,000 tors in the United States. In Massachusetts, the sachusetts Bible Society, which last year distribu without charge, more than 130,000 copies of Scrip in 57 languages to meet the needs in this state, with the American Bible Society in sponsoring celebration of Bible Sunday.

Gospel of the Printed Page

A message to the church from a secular qu is embodied in an article written recently for *Lutheran Herald* by William T. Ellis, foreign war correspondent and syndicate writer. Am other things Mr. Ellis declared:

> For nearly half a century, my life has been chiefly de voted to reading and writing. My calling has made m an addict to secular periodical literature; yet every week have also perused carefully several religious papers.
>
> Now, looking back, I want to bear tribute to the valu of these religious publications. They have been a larg part of my education. . . .
>
> Best of all, the religious press has continually fertilize my spiritual life, giving me a ceaseless awareness o the things of God. Without the corrective of these t my constant newspaper reading, I am sure that m own outlook would have been materialized and dis torted. Times beyond count I have met God in the page of the religious press.

"Ceaseless awareness of the things of God." Wh phrase! Officials of every local church could afford to underwrite a subscription to the church p for every home in the parish, providing in a rel way as generously for the gospel of the printed as they do for the gospel of the spoken word.

Why Not Try It?

Here is an arresting example of church unit action. In the city of Newton, Mass., the officia twenty-seven Protestant churches and one Je synagogue are making a combined approach to t constituencies through a United Every Member vass to be completed in one day—Sunday, Nover 30. This is the first time, we believe, that such a has been tried anywhere or at any time in the his

the Christian church. This practical undertaking arks a distinct advance in the movement toward urch union. Why not try it? We believe that the nited Every Member Canvass will spread like wildre throughout the country. Read the story from the n of Rev. W. Henry Shillington, pastor of Centeary Methodist Church, Auburndale, as it appears on ge 1059 of this issue of the Herald.

nfortunate

Sending sermon outlines to ministers is no new ing. Church boards and other organizations have llowed this propaganda method for years. But it as unfortunate that Mayor F. H. La Guardia of ew York, as director of the Office of Civilian efense, a week or so ago sent out an outline for se in connection with Civilian Defense Week and Freedom Day." His intention doubtless was good, t there is always a danger of misunderstanding hen in this republic the state seems in any way to ictate to the church. Besides, clergymen are sensive and desire to create and preach only their own rmons. The incident called for no attempt to prepitate an issue of national and international proporons, however, though some critics saw in the mayor's undering a stifling of all liberties. One New Engnd clergyman acknowledged the outline with a conructive suggestion. Writing Mayor La Guardia, Rev. Kirkwood Craig, minister of the Methodist Church Franklin, N. H., urged that a good way to promote defense" would be to protect "the boys in the service" om the crying evils of the liquor traffic. Now there something.

rchbishop of York Writes

What are the basic issues involved in the present orld crisis? What do the British feel they are fightg for? What kind of world must be organized after e war? These and other vital questions will be nswered in a series of articles by the Archbishop of ork, second-ranking prelate of the Church of Engnd, which will appear in Zions Herald during the ext few months. The Archbishop of York has vised the United States on several occasions in conection with the church unity movement, but this is e first time that he has consented to write a series articles for American newspapers. In the first inalment of the series, which will be found on page 49 of this issue of the Herald, he discusses "The eal Meaning of the War."

Sermon Preached by a German Martyr

A new and vivid meaning is given to the phrase alt of the earth" by Pastor Martin Niemoeller in the rmon on that subject which appears on pages 1047 d 1048 of this issue of the Herald. The discourse as taken from the volume "'God Is My Fuehrer,'" d is reprinted by special permission of the Alliance ook Corporation of New York. "'God Is My uehrer'" contains "the last twenty-eight sermons" reached by the noted German martyr before his imisonment by the Nazis in the Sachsenhausen concentration camp near Berlin. (About two months ago word reached this country that he had been transferred to the Bavarian concentration camp at Dachau.) The cell next to Niemoeller's at Sachsenhausen was occupied by the Jesuit priest Rupert Mayer. Both men are World War heroes who have incurred the wrath of the Nazis. At Sachsenhausen they saw each other occasionally and became good friends. "'God Is My Fuehrer'" is an unusually illuminating book. It should be read by everyone who seeks to understand the totalitarian war on religion.

World Service—October

World Service receipts for the month of October, 1940, amounted to $596,923.89; for October this year they were $486,372.62. The decrease is $110,551.27. For the fiscal year to date, the figures on income for comparison are: June 1 to October 31, 1940, $1,342,570.22; June 1 to October 31, 1941, $1,049,709.88—a decrease of $292,860.34. Says Orrin W. Auman, treasurer of the General Commission on World Service and Finance, "It is hoped that the deficit of 21.81 per cent in the receipts for the fiscal year to October 31 may be further reduced by the end of the six-month period November 30."

Many New Additions

Steady increases in three-year subscriptions underwritten by quarterly conferences in the Boston Area have been reported during the last ten days. The greatest gain in position in the list of districts must be accorded to the Northern District, which has jumped from eighth place to third. Lynn and Providence districts now report exactly the same number of new subscriptions. All districts are showing increases. The Boston District has already exceeded its quota, and additional subscriptions for good measure are steadily reaching the circulation office. There are still about seventeen churches in this district, however, that have not yet been heard from. The Worcester District is within one subscription of its quota, and has the distinction of taking first place in the whole list on the basis of the number of churches cooperating thus far. Excluding the federated churches, all but three quarterly conferences in the Worcester District have underwritten new three-year subscriptions. Next to the Worcester District in the number of churches that have been credited with new subscriptions comes the Bangor District with forty-two that have reported additions to the Herald list.

How Do You Like It?

Take your pen in hand and write us frankly how you like our new "Family Page" (see page 1056). From time to time we have had requests for a department devoted to the home and the family. In the new feature appearing this week for the first time, we are endeavoring to meet the need. Bernice M. (Mrs. Donald G.) Wright is deeply interested in the home, and comes to the task of preparing the Family Page with a wealth of training and experience. May we have your comments?

NEVERTHELESS

We need a watchword for these hard times. No better one could be found than "Nevertheless," which sounds a clarion call for persistent courage. Things are bad. Will anyone dare to dispute the assertion? Things are very bad. Our day offers an unparalleled opportunity to the pessimist, the cynic, the scoffer. The soil is ready and waiting for the sowing of the seeds of unbelief and the reaping of a crop of militant atheism. "What is truth?" Pilate's question is being asked today with the implication in the very query that there is no such thing. What are right and wrong? We are so confused that even the most robust moralist replies with timidity and hesitation. What are we to do? The thousand answers to the question bear eloquent witness to the uncertainty and turmoil in which we find ourselves.

But we must live. We must go on. To do so calls for a deeper pentration into the meaning of the vast changes that are today shaking society. We must inquire into the causes of these baffling developments. We must try to see things in the light of backgrounds and endeavor to forecast their implications. We need almost as never before the long-range view both backward and forward. Provincialism is deadly. It leads to discouragement, disillusionment, desperation. But even when one tries to comprehend in a large and objective way the significance of the revolution in the midst of which we now find ourselves, one is again and again baffled. The hardiest mind frequently meets a stone wall at the end of a blind alley. What to do? The Bible gives the best answer—"Having done all . . . stand." The time calls for "nevertheless" men—men who see in realistic fashion the sinister aspects of contemporary circumstances and conditions, but cry aloud in the very face of the depressing picture, "I know whom I have believed."

The war is spreading. The fatalities are mounting with appalling rapidity. Apparently civilization is moving backward to the Middle Ages. The drive on religion is being accelerated under the régime of ruthless dictatorships. Wholesale persecutions are being carried on. Greed is in the saddle, and the new era of paganism seems to be dawning. Shall we run or stand? If we are to acquit ourselves like men, we shall fall back upon the deep intuitions of right which God Himself has planted in every human heart, and amidst all the din and confusion of bad men and fools cry, "No!" We shall stand on the unshakable word of God as it is revealed in nature, in the Book of Books, and in the eternal Christ, and without thought of retreat lift high a banner on which is inscribed in flaming letters "Nevertheless." Why should we take our cue from a megalomaniac, an ex-bandit, or a rabble-rouser when we have incomparable Christ?

We live in a world of change. New standards dividual conduct are replacing many of the old In some instances, highly commendable advanc terms of ethical insight are being made. But evolution of morals is not altogether encoura There are serious breakdowns, discouraging de eracies in the field of ideals. We are tempted to low the philosophy of "do as you please," an meet criticism leveled against bad conduct with rebuttal "What I do is my own business." S forms of modern philosophy and ethical theory, n over, furnish intellectual sanctions for "letting since these teachings find in a materialistic exp tion the one solution for the problem of life morals. When, all around us, men and women moving in respectable society are surrenderin selfish greed, to a reckless trampling on the r of others, to a determination to squeeze out for th selves the last drop of pleasure from life, to the of passion, we need apostles of the love of Christ will rise up with persistent bravery and cry, "N theless!" It is easy to go with the crowd; it takes age to stand upon one's convictions.

Facing this hard world with all its sinister thr what is the true Christian to do? He is to keep faith and to cry, "Nevertheless!" But how? By lowing the example of the matchless Christ, always saw beneath superficial appearances the de meanings of everything. He came into the pres of a sinner and He saw a saint; He confront wicked society and He saw the kingdom of Always He penetrated to the depths, caught inner and eternal significance of things. Like J we are called upon to stand up and boldly contr the world with an uncompromising "Neverthe We must glorify everything.

We ought to learn to see in the sinful man si something gone wrong, and to sense the inner p bilities of a charming nobility. We ought to deeper into the clashes between the classes and masses and see the forces making for human bro hood at work. We ought to study the terrible now going on in the light of history, and see out of the welter of blood and the sinister thre world slavery there are sure to come a new larger freedom, a new sense of justice, and a peace based not upon an exhaustion of arms upon a new understanding of good will, fellow and fair play among the nations.

Glorify everything. Cry, "Nevertheless!" Keep faith. Having done all, stand.

Things Which Cannot Be Shaken

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ssons from Failure. IX. Solomon.

ierefore the Lord said unto Solomon, . . . I will surely rend the gdom from thee . . . —1 Kings 11:11.

n the tradition of Israel, the name of Solomon is a nonym for splendor and wisdom. But it is evident from Old Testament record that the glory of Solomon only nly masked a tragic failure from which his vaunted sdom did not save him. The splendor of Solomon was arly bought at the expense of the loyalty of his people d the favor of his God.

d Solomon raised a levy of all Israel; . . . and Adoniram was r the men subject to taskwork.—1 Kings 5:13, 14.

To just what was Solomon's failure due? Certainly e of its causes was his lack of a sympathetic underanding of his subjects. He never stopped to ask what the pomp and circumstance with which he was surunding himself was costing the nation. He did not real- the deadly folly of outraging the sturdy self-respect the hardy peasantry who made up the backbone of kingdom, and thus turning them into rebellious serfs. lomon had never been in close contact with the life of e masses of his people. His father had been born in a rmer's home, had grown up as one of the large family a thrifty yeoman, had known the joys and sorrows of e common people, realized how precious to them was e self-respect that was rooted in their love of freedom. t Solomon had been born to the purple and had grown in the atmosphere of a palace. The voice of the people me to him faintly from afar, and they and their needs d hopes did not seem to him to be of any great imrtance.

This meant that for Solomon the actual living men d women of Israel were simply the tools and material the building of a great state. The result was that they re either reduced to the level of hopeless slavery or ven into sullen rebellion, waiting for the opportunity throw off the yoke.

Perhaps at the beginning Solomon was not selfish in aims. He was aiming at the aggrandizement of the tion. But even so he was the victim of a delusion from ich a closer contact with the masses would perhaps ve delivered him. The idea that a nation's greatness be something apart from the freedom of its people work out effectively their own happiness is one of strange aberrations of the human mind. When a ruler ls a victim to it, he becomes a curse to his people. We not need to turn to the annals of the past for examples this curious madness. It is now rampant in the earth, ich it is turning into a shambles. A Germany to be de great by enslaving the world through the reduction its people to as degrading a slavery of body and mind the world has ever known; a Russia made great at cost of massacres worthy of Tamerlane but inflicted t on foreign enemies but on the people of Russia themves—these are examples, but not the only ones, of the working of a philosophy that is blind to the value of the individuals who make up nations.

Once every three years came the navy of Tarshish, bringing gold, and silver, ivory, apes and peacocks.—1 Kings 10:22.

If Solomon began with a desire to build the greatness of the nation, he certainly ended by confusing the nation with himself, and its greatness with the satisfaction of his own selfish pride. Solomon's court with its lavish display of gold and silver tickled his pride and gave prestige to the throne in the eyes of the Queen of Sheba and other foreign potentates. But the people were none the better off, and the nation really none the stronger because Solomon's guards carried golden shields, or because peacocks spread their tails on the terraces of the royal palace, or because the women of the king's harem had monkeys for pets.

And it came to pass, when Solomon was old, that his wives turned away his heart after other gods.—1 Kings 11:4.

Finally, Solomon failed because his religion broke down. Even close contact with the common life does not prevent men from becoming tyrants, as witness Stalin and Hitler and Mussolini for all their humble origin. On the other hand, there have been those born to the purple—like the seventh Earl of Shaftesbury—who have given their lives to the service of the humble and the poor. The domination of life by true religion will create sympathy, open the eyes to the great human values which live in the common man, and nourish a strong sense of responsibility for the use of power.

Solomon's religion did not control his life—rather, he made it minister to his pride, for the Temple he built was, after all, his own royal chapel, part of the great palace enclosure. When a strict regard for the religious tradition of Israel stood in the way of his ambitious schemes for foreign alliances cemented by royal marriages, he swept it aside. Religion was for him, not primary, but secondary, and it therefore had for him no value as a guide through the dangerous maze through which must walk every man to whom power comes, especially when he is not directly responsible to any earthly authority. The Old Testament is true to life when it tells us that, as Solomon grew older, his religion grew weaker—once a man has pushed his relation to God out of its proper place at the center of his life, it inevitably moves nearer and nearer to the circumference.

Thy father made our yoke grievous: now therefore make thou . . . his heavy yoke . . . lighter, and we will serve thee.—1 Kings 12:4.

Thus Solomon became just another one of the long line of kings whose accession is greeted with joy and hope, but whose reign is so sad a disappointment that his death is welcomed as a deliverance. Power and wisdom are of little avail when they are not united with a sympathetic understanding of the human problem and with the fear of God.

A New World Order

III—The Christian Community and the Future of India

BASIL MATHEWS

The vast and growing Indian complex of varied peoples, set in this fluid world of turmoil, find the problem of their future bound up with that of the human race everywhere. The world is in India, and is transforming India. Into the remotest villages now, where a few years ago nothing from without touched them, the motor-bus comes bumping over the unmade roads and the young people go off to town and to the movies. The radio, the daily press, books, schools, colleges, and universities are canals through which the ferments from Moscow, Berlin, Toronto, New York, and Tokyo are flowing into the life of India.

Today, politically in India, you have, first of all, the fact of the new constitution which set up those eleven provinces in the greater number of which the Congress Party won a majority in the election of 1937. When Lord Linlithgow declared that India was at war in September, 1939, the provincial governments with Congress majorities resigned, not as against being at war, but at being committed to it by British authority. So the new constitution is largely in abeyance. Proposals are in the field to see a new effort made to build a fresh constitution, not upon Western representative government as one form of democracy, but on a more Oriental form of democracy. For instance, occupational groups might be the media of representation. The Viceroy in August, 1940, promised that an Indian constituent assembly should be set up at the end of the war to draft a constitution that Britain would adopt, and meanwhile strengthened Indian representation upon his own Council. Mr. Gandhi in July, 1941, said, writing in *Look* magazine:

"The decision of such an Indian constituent assembly may be for complete independence—but not necessarily. It may be for less than independence or for a modified form of independence. It may even be for dominion status. Once India has decided, there may very well be an alliance with Britain. My own hope is that there will be. It must not be thought that India is solely anti-British. She is anti-foreign rather than anti-British. Whatever others may think, India does not desire her independence out of Britain's ruin."

The Christian community is in a very difficult position in this political situation because political voting under the existing representative institution scheme is by religious communities. That is most unfortunate; for to be converted from a Hindu to a Christian is thus not simply to change your religion but to change your political party.

So we arrive at the problem of the soul of India in relation to this whole situation. Gandhi keeps on calling back India to the simplicity of handspinning and the handloom. His idea is spiritual rather than economic. A real danger exists that Western mechanistic civilization may kill the soul of a nation. Yet it is futile to try to go back to a pre-mechanistic age, for India is among the five greatest industrial peoples of the whole world.

How, then, is the soul of India to be kept alive? First of all, I do not believe that Hinduism has in it the vitality to build a new India in the new world of tomorrow. You cannot preach the fatherhood of God and secure acceptance of that truth without destroying Hindu And the fatherhood of God is true irrespective of belief or disbelief in it; and it is true for all men, ev where, always. That truth is the sole eternal root of liv democracy for India, as for the rest of humanity.

Hinduism, again, not only has created but is itself tegrally a caste system. Gandhi says that the caste sys must be destroyed, but it is a part of the very struc of the Hindu scriptures and it has been made up thro all these centuries into a closely woven fabric of nomic interdependence. If you destroy the caste syst you destroy essential Hinduism. Gandhi, with all force of his example, in his own village finds that caste people still will not let the outcaste people have ac to the caste well. That is natural because the caste pe are consistent Hindus. In a village where Christia has come, however, and has begun to create its conti ing community, something revolutionary happens. begin to get a lifting and changing of the whole c science of the community until the community itself r above that level and not only are the wells open equ to all, but the wells themselves are kept pure. One ot great element in Indian life is tied up with Hindui we call it Karma. That doctrine brings an unescapa incubus on man for the deeds done in earlier incarnatio These principles of caste and Karma seem to me to in deep conflict with the heart of Christianity.

Mr. Gandhi is working heroically to secure temple-en for the outcastes, which Hinduism has denied to th Some Hindu might stand up here and say someth about the refusal by Christians of temple-entry in so parts of South Africa and of the Southern states of United States for Negro Christians into churches wh white Christians worship. The fundamental differe between Hindus' keeping the outcastes out of the tem and white Christians' keeping the Negro out of so churches is that the Hindus are *true* to Hinduism, wh the church is *false* to Christianity. You can only get caste temple-entry by destroying Hinduism. You can o get Negro temple-entry by being true to Christian Therefore Hinduism is hostile to world community Christianity is true to world community. So we are ca to a double revolutionary process, both to live as Ch tians and to work toward making the Christian com nity embrace all mankind.

We ask ourselves, then, What of the Christian fo in India today? In numbers, their sustained and conti ously progressive increase is startling. After months testing and of education in the truths and practise Christianity before baptism is permitted, the church India is continuously increasing at the rate of over fift thousand new members a month, or one hundred eighty thousand a year. This is mainly through the ness of the changed lives of the Christians of low or of caste. The census of 1941 shows over nine million Ch tians as contrasted with some six million Christians the last census in 1931. Those people are being stea lifted in the economic and cultural as well as the spirit and moral sphere. When a man who has worshipe

lood-soaked stone in terror of the cholera, stands up nd says to the Creator of the universe, "My Father—ur Father," something happens to him. His cringing ack straightens, he becomes cleaner; his house and his arden, his wife and his children are better tended. A igorous policy of corporate Christian rural reconstruction unites a number of villages into a united community of which the church is the center. The peasants are ught agriculture, and home economics and hygiene, nd so the economic life rises, and the church becomes elf-supporting and stands on its own legs. Tending the elds becomes cooperation with a creative God.

India is thus developing a new community of Christians, economically rooted in the soil, and living in spiritual fellowship with the Creator of the universe. They re still lamentably ignorant and harbor many evils, but hey are the hope of a new India—in a new world. When Britain comes to a final understanding with India politically, the Indian peoples will need a quite different leadership from the revolutionary, fighting tradition of the Gandhi-Nehru type. They will need creative, cooperative tatesmen and economists, writers and technicians. Village eacher-healer-agricultural-cooperative leadership will be prime essential. The Christian schools, colleges, and niversities are even now beginning to produce the new ersonnel that India will want—men and women of ntegrity and full of the will to cooperate. India will then o out into the world's future as strongly Christian as is China in her leadership. In Christ there will be born a new Asia, and through Asia the leadership toward a new world order.

EVERYDAY LIVING by JOSEPH FORT NEWTON

"In the Long Run"

"In the long run," we often say, looking ahead. It is the motto of the hero of one of the best of recent stories, "The Sound of Wings"; an up-to-the-hour story of America today.

A real hero he is too, without any heroics. To his wife his long-run philosophy was infuriating—she wanted what she wanted at once, or sooner. Her impatience broke up the home.

Yes, "in the long run," things do work out—if we give them time. Also if we have the wisdom to plan, the stability to stick it, and the patience to wait for the results in due time.

"What is worth having is worth waiting for," the man in the story was always saying. "Have faith in people; put yourself in the other fellow's place—and in the long run things will come right."

Here is a wholesome and wise way of living, and in the end it won out, albeit not without many difficulties and upsets, which tried his soul and toughened the stuff of which he was made.

"When his fist closes around money, it gets lockjaw," he said of one of his friends. No matter; he waited and the lockjaw was broken. In almost every situation, time and kindness took the trick.

"Better say nothing until you know you have something to say; no step is wiser than a misstep," he learns by hard knocks. If he spoke in a few words, when he did speak it meant something.

In the midst of labor troubles, in the depths of the depression, he kept to his faith: "You have to wait a long time, and play the game, and earn the things you want most"; and he was right.

Most of our mistakes—the biggest ones—are made by impatience, and our desire to get something for nothing.

But when and if we really grow up, and quit being babies in dealing with life, we know that it is only "in the long run" that we get what we deserve; and faith is a blend of gentleness and iron.

THANK GOD

Genevieve L. Hutchinson

Thank God for the spirit of man, that He gave
When He framed him to people this earth;
Thank God for its flame that has never gone out
Since that far-away day of its birth;
Thank God for the One Man who came to reveal
How the spirit of man could be free;
Thank God for the millions on millions of men
Whose eyes have been opened to see
The unconquerable, triumphant Spirit of God
That dwells in these millions of men
Who fear not the sword, or the dictates of those
Who think by the stroke of a pen
They can order the Spirit of God to diffuse,
Replacing the symbols of Love
With the sword and the swastika, powerless both,—
Thank God that He still rules above
All demons and Antichrists. Thank Him, today,
That now the free spirits of men
See plainly the purpose of these Antichrists,
For they will combine once again
To fight for the Lord! On this Thanksgiving Day
Thank God for the spirit of man
Marked with the cross of the Crucified Christ
So deeply that no power can
By fire, sword, or pestilence, height, depth, or length
Remove its majestic design—
Thank God for a cause to unite us at last,
With the cross of our Christ as its sign!

A Clear-Sighted "Heathen"

Dr. Hu Shih, the distinguished and charming Chinese Ambassador, never makes any bones about proclaiming that he is not a Christian. But he makes his proclamation merely to stress his unlimited admiration of Christian work and particularly his gratitude, and that of his people, for what the churches have done for his hard-driven and heroic country. At a United China Relief luncheon in New York recently he said: "As an unreconstructed heathen, I wish to pay my respects to all the Christian missionary workers, Protestant or Catholic, who have aided China during these years of China's war of resistance to aggression." Having expressed his thanks also for what Christian groups in the United States had done for China, he added: "I sincerely believe that this truly religious spirit of service will continue to win the sympathy and support of the entire Chinese nation for the Christian nations in all the years to come." Such words ought to be flashed before the eyes of those in the Christian churches who so insistently and inconsistently proclaim that they are Christians but "do not believe in foreign missions." They love to get off the old cliché "Charity begins at home," conveniently forgetting that, had Christians followed that precept in the earlier days, there would have been no churches in the United States.—*The Churchman.*

The Family Page

by Bernice M. Wright

So Long as There Are Homes

So long as there are homes to which men turn
At the close of day,
So long as there are homes where children are—
Where women stay,
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread,
So long as there are homes where lamps are lit
And prayers are said;
Although a people falters through the dark
And nations grope,
With God Himself back of these little homes
We still can hope.

[Reprinted, by permission, from "Light of the Years," by Grace Noll Crowell, published by Harper & Brothers, New York]

Helping the Child to Know God

"At what age should a child be taught about God?" is a question asked by many parents. The answer quite simply stated is that there is no time in the child's life when he should not have help in becoming aware of God. Even the tiny baby who is surrounded by the love and affection of a family that loves him for himself and the possibilities he holds, is truly in the presence of God and from this love he will draw the security that is psychologically recognized as the first essential to a happy life.

As the child's mind develops, the problem becomes more difficult. Some parents, feeling a sense of inadequacy, send their children to the church school, and relying upon the teacher in charge, dismiss the matter from their minds. But the conscientious parent is eager to give his child a faith in God that is both real and lasting, and seeks out techniques for doing so.

There are many ways by which a child may come to know God, but there are three in which the parent definitely can help in establishing this relationship. The first is through love. "God is love," and if ever a child is to know God he must experience for himself the security and strength of being loved by those who surround him. But this does not necessarily mean that all parents are innately equipped to provide such love, which must be both intelligent and understanding love if through it the child is to come to know God. Child-guidance specialists can cite many instances of children suffering from fears and maladjustments in homes where it could be said without question: "Of course they love their children." Frequently parents have been known to be oversolicitous of their children, robbing them of the freedom that makes for growth. Some have shown preference for a favorite child or one of a specific sex. Others have failed to make an important distinction when the child has done wrong. The parent should make it clear that the dislike is for the misconduct and not for the child. The child who is privileged to find in his parents a wise and sympath love is developing each day the capacity to know G

Secondly, the child becomes conscious of God thro the precept of his home. To some children, God is kn only through the use of His name in blasphemy, o the desperate and last appeal in a tragic situation. But the child who is reared in a home where grace is sai meals, where there is time set apart for family devoti where parents are not ashamed or embarrassed to be he and seen in prayer (and more are than we might thi the opportunities to become aware of God's presence constantly about him. Though he may be unable comprehend all that is said and done, he is grow up with the consciousness that there is Someone bey to whom his family turns for help and strength.

Thirdly, we can help children to search for hints God where they may find them. In the daily life of ev child there are moments of discovery and awe, times wonder and amazement when questions pour forth wh present a rare opportunity to acquaint the child with majesty and goodness of God. One of the difficulties this problem is that so many adults of today are hesit to speak about God. Perhaps our own feeling of ina quacy makes us fearful to enter into a discussion of t kind. But the wise parent will see that it is import enough to think through for himself what he can his child about God without forcing upon him ideas which he is not yet ready. At each stage of a child's velopment there are points at which he may be help forward in the development of his consciousness of G When parents are alert and sensitive to these mome of possible insight in the life of the child, they give him an invaluable inheritance for all of life.

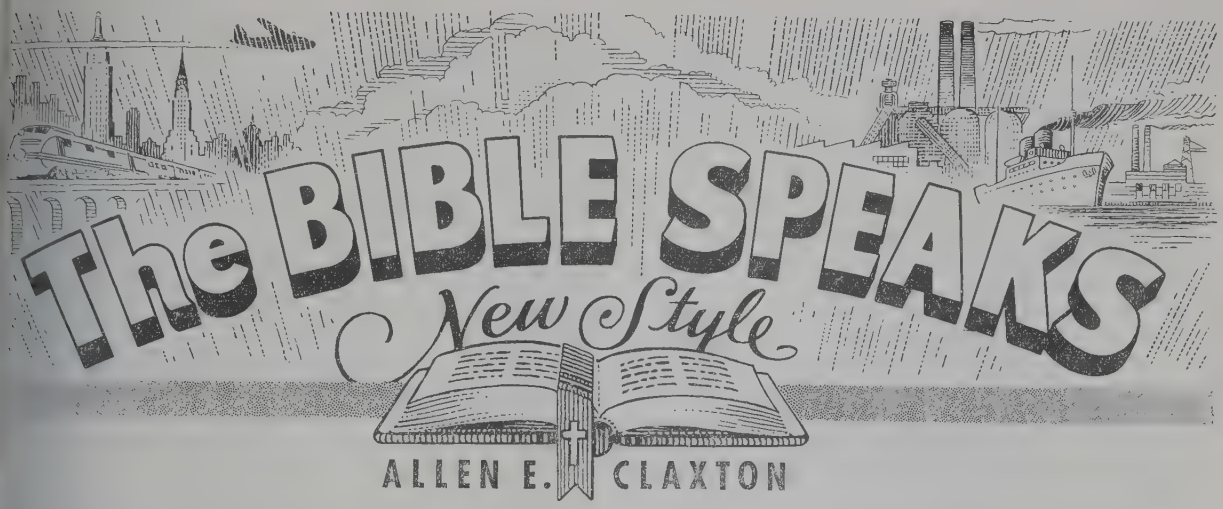
Looking Ahead to Christmas

All of us somewhere on our Christmas lists have so young person or child to whom we plan to give a bo Finding the right book for the right person is not alw an easy task.

Among the new books of the season, there are seve worthy of special consideration by those looking fo worth-while book to put into the hands of the you child. One of these is "A Bible A B C," by Grace Al Hogarth (New York, Frederick A. Stokes). It is a simp religious book done in fine spirit and gay color, suita for the child from two to five.

Another is "A Child's Book of Prayers," selected Louise Raymond (Random House). This is a collecti of reverent and simple prayers with exquisite illustrati in soft colors and gold.

Those who have had the happy privilege of shari with any child the beautifully illustrated book "T Christ Child," done by Maud and Miska Petersham, w rejoice to know there also is available "Stories from Old Testament," written and illustrated by these sa artists. Their book on the Christ Child is considered of the best ever done on this subject, and any of th books are worthy of a place on the child's bookshelf.



Half a Load

My friend and I were standing on the street corner atching the passing show and making comments on it. "Half the trucks and automobiles that have gone by the last ten minutes need repairs," he observed. "Look that truck! If its right spring isn't broken, it will be on. And there, that passenger car! A flat tire in the aking if I ever saw one."

"Notice the shoes that are shuffling past. Two thirds of em need repairing."

"Why stop with automobiles and shoes? Look at the eople themselves."

"I'm amazed at the number of defectives you can find, nce you go looking for them. There's a hunchback. And ee that girl over there; she must have had infantile aralysis when she was young. Here's a fellow with one rm. That man's coughing doesn't sound good to me. That white cane over there means that fellow's blind. Here's a man with his left hand gone, and there's one vith his right leg missing. Say, we'd better cut this out. t's too depressing."

"Depressing? Not at all. It's wonderful. These people re carrying on their work, doing their jobs, getting them done. Day after day they parade this street, carrying a good load of earth's burdens and doing their share of uman toil."

"But look at them—they're the lame, the halt, and he blind."

"I've noticed that most of the world's burdens are carried by folks who have something the matter with them. To tell you the truth, I don't know any perfect people, nd that goes for morals and mentality as well as form nd physique. Take our church, for instance. None of s are saints, but we are staying on the job.

"I look at it this way. Just as a sick man ought to be aking regular treatment to restore his health, so you and should be doing our best to improve our spiritual state, ut in the meantime we ought to lift as much as we can. omehow or other, I believe the good Lord won't slap own an invalid that's carrying half a load, as long as that nvalid is trying to get well."

He shall not crush a broken reed, nor quench a wick that dimly burns. (Isaiah 42:3, Moffatt.)

Saving or Hoarding

New Englanders are proud of their reputation for thrift, but the man who dares call them "hoarders" will be scorched in the heat of their righteous wrath. A canny Connecticut Yankee once said to me:

"A thrifty person puts his money where it will bring honest returns or a due reward at the right time. Thrift is adventure. The hoarder buries his talent. He is afraid.

"Take my dog here, for instance. If I give him two bones, he will bury one for tomorrow. Or take those squirrels out there. The nuts they put away this fall are an investment that will pay big dividends in January.

"Now, I'm not saying that thrift can't degenerate into hoarding. Hank Topper was like that. He started putting money behind a loose brick in the chimney to buy some extra acres down by the lower field. His thrift soon got him enough to make the deal, but by that time Old Man Greed had changed him to a hoarder and he wouldn't let the money go, for fear the value of the land would drop; so he just kept burying more and more cash in that old chimney corner while the land went to weeds.

"And Hank is not the only one. Why, I'll eat the flowers off my wife's spring hat if you couldn't find a round sum of money hid in mattresses, old socks, and sugar bowls all over this state—and most of it is thrift, laid away for overshoes in December, pa's extra gloves, and the sad ministries of love when Grandma goes to heaven.

"See here," he continued. "Didn't you ever put a dollar bill all folded up in another section of your pocketbook against the day when you thought you hadn't a penny left? That's just common sense, knowing that one day it's going to come in mighty handy."

The hoarder, full of fear, finds his talents rotting in his palsied hands. The man of thrift is launching out on great adventure, ready for whatever comes.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. (Matthew 6:19-21.)

Is Your Church in the List?

Quarterly Conferences Credited with New "Zions Herald" Subscriptions

Boston District

Newton Upper Falls, 25. Neponset, 1. Milton, Parkway, 8. Boston, Italian, 1. Auburndale, 5. Brighton, Oak Square, 3. Newton, 17. Belmont, 12. Brookline, 20. Jamaica Plain, St. Paul, 4. Unassigned, 5. Boston, Fourth, 6. Boston, Morgan Memorial, 9. Cambridge, Trinity, 4. East Boston, St. Paul's Italian, 5. Forest Hills, 3. Quincy, St. Paul (Swedish), 3. Watertown, 32. Hyde Park, 5. South Walpole, 3. Dorchester, Parkman Street, 3. Dorchester, Stanton Avenue, 4. Needham Heights, 6. Newton Center, 1. West Quincy, 4. Roslindale, 3. South Boston, Italian, 2. West Roxbury, Dorchester Memorial, 5. Winthrop, 14. East Boston, Union, 2. South Boston, Wesley, 2. Cambridge, Harvard-Epworth, 4. Boston, Tremont Street, 3. Newton Lower Falls, 2. Dorchester, Howard Avenue, 3. Dorchester, Baker Memorial, 3. Allston, 3.

Worcester District

Cherry Valley, 5. Framingham, Wesley, 3. Worcester, Park Avenue, 5. Worcester, Epworth (Swedish), 7. Hudson, 5. Barre 2. Gardner (Swedish), 3. Worcester, Quinsigamond, 6. Charlton City, 5. Lowell, Centralville, 2. Natick, 15. Oakdale, 1. Saxonville, 4. Webster, 4. Winchendon, 4. Worcester, Wesley, 30. Marlboro and Sudbury, 6. Cochituate, 5. Worcester, Covenant, and North Grafton, 7. East Templeton, 1. Franklin, 5. Hubbardston, 1. Lunenburg, 2. Maynard, 3. Townsend, 3. West Chelmsford, 1. Whitinsville, 5. Worcester, St. Andrew's, 2. East Pepperell, 4. Clinton, 3. East Douglas, 3. Fitchburg, First, 6. Fitchburg, West, 5. Graniteville, 3. Lowell, Highland Union, 5. Gleasondale, 2. Westboro, 4. Lowell, St. Paul's, 5. Oxford, 5. Shrewsbury, 4. Southbridge, 5. West Brookfield, 4. Uxbridge, 4. Leominster, 5. Milford, 5. Spencer, 2. Worcester, Trowbridge Memorial, 3.

Northern District

Ashland, 2. Bethlehem, 5. The Weirs, 3. Canaan, Vt., 2. Pittsburg, 1. West Thornton, 2. Littleton, 10. Whitefield, 6. Woodsville, 10. Chichester, 2. Laconia, First, 10. Grasmere, 3. Goffstown, 3. Concord, First, 6. Claremont, 4. George's Mills, 3. Concord, Baker Memorial, 15. Penacook, 3. Colebrook, 5. Groveton and Stratford, 5. Laconia, Trinity, 1. Lancaster, 6. Lebanon, 22. Manchester, St. James', 4. Manchester, First, 10. Suncook, 5. Monroe, 1. North Monroe, 2. Newport, 5. North Haverhill, 5. East Haverhill, 2. Sunapee, 4.

Springfield District

Charlemont, 2. Colrain, 4. Shelburne Falls, 4. South Athol, 4. Leyden, 3. East Colrain, 1. Chester, 2. Chicopee Falls, 7. Glendale, 4. Amherst, 5. Feeding Hills, 3. Southwick, 9. Ludlow, 3. Springfield, Asbury-First, 1. West Agawam, 6. West Warren, 6. North Prescott, 1. Orange, 5. Monson, 5. Springfield, Trinity, 7. Bernardston, 5. Bondville, 1. Easthampton, 7. Holyoke, Fairview, 6. Greenfield, 17. Athol, Starrett Memorial, 10. South Hadley Falls, 10. Ware, 5. Belchertown, 5. Westfield, 14.

Bangor District

Bangor, First, 5. Bar Harbor, 5. Caribou, 5. Danforth, 4. East Corinth, 2. Easton, 3. Center Easton, 3. Eastport, 6. Hodgdon, 2. Houlton, 5. Lincoln, 4. Mapleton, 3. Wa burn, 3. Mars Hill, 3. Mattawamkeag, 2. North Broo ville, 2. South Penobscot, 1. Old Town, 4. Patten, South Robbinston, 2. Pembroke Iron Works, 2. Pen scot, 2. Presque Isle, 4. Prospect Harbor, 1. Smy Mills, 3. South Brooksville, 3. Vanceboro, 2. Columbia Columbia Falls, 3. Addison, 2. Franklin, 2. Machias, West Lubec, 2. Jacksonville, 3. Bangor, Grace, 5. Brow ville Junction, 1. Eddington and Alton, 3. Kingman, Fort Fairfield, 5. Limestone, 5. Caswell, 2. Guilford,

Providence District

East Braintree, 4. East Weymouth, First, 4. East W mouth, Porter, 4. Hanover, 4. Hingham, 4. Holbrook, Rockland, 2. Scituate, 4. Wakefield, 6. Brockton, Pe Street, 5. Chartley, 2. Cochesett, 5. Arnold's Mills, North Cohasset, 2. Stoughton, 3. Warwick, Asbury, Attleboro, 4. Brockton, Central, 8. East Greenwich, Hope, 1. Hull, 2. Newport, Calvary, 2. Pawtuck Thomson, 1. Providence, Friendship Street, 4. Providen Washington Park, 4. Rockland, 2. West Abington, West Warwick, Centerville, 2. Brockton, South Street, Hebronville, 4. Mansfield, 4. North Attleboro, 2. Woo socket, 4. East Mansfield, 1. West Barrington, 3. Pro dence, Mathewson Street, 6.

Lynn District

Lawrence, Parker Street, 4. Malden, Robinson, 6. Lyn St. Paul's, 3. Everett, Glendale, 6. Medford, First, Arlington, Calvary, 6. Everett, First, 6. Gloucester, Riv dale, 2. Lynn, South Street, 5. Malden, Linden, 3. Som ville, College Avenue, 15. Lynn, First, 6. Ipswich, Beverly, 3. Rockport, 2. Gloucester, Prospect Street, Malden, Centre, 1. Somerville, Broadway, 2. South Tewl bury, 2. Woburn, 7. Haverhill, People's, 5. Revere, Melrose, 2. Medford, Wellington, 3. Peabody, 3. Lyn Maple Street, 8.

Portland District

Berlin, N. H., 2. Rumford Center, 1. Gorham, Maine, Portland, Chestnut Street, 25. Portland, Congress Stre 10. Lewiston and North Auburn, 10. Portland, Was ington Avenue and West Cumberland, 3. South Portlan Elm Street, 2. South Portland, People's, 2. West Sc boro, 2. Newfield, 1. Portland, Italian, 4. South Portlan First, 5. Goodwin's Mills, 1. Sanford, 5.

Norwich District

Portland, 1. East Glastonbury, 1. North Grosvenor Da 1. Quarryville, 2. Gales Ferry, 2. East Hartford, 4. Ha ardville, 5. Hockanum, 1. West Thompson, 1. Unc ville, 1. Warehouse Point, 1. Manchester, 2. Moodus, Bethel, 4. Putnam, 3. Burnside, 10. Manchester, South, Jewett City, 1. Danielson, 7.

Augusta District

Camden, 5. Augusta, 10. Bath, Beacon Street, 8. Liv more and Hartford, 3. Madison, 4. Waldoboro, 3. Wi throp, 6. East Readfield, 2. Gardiner, 10. Phillips, Union and Washington, 4. North Anson, 5.

(Continued on page 1061)

Something New

Church Unity in Practical Expression

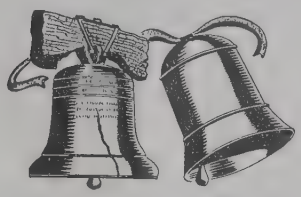
W. HENRY SHILLINGTON

Something unique in the conduct of every member canvass in the urches has been developed in New-, Massachusetts, a city of some 000 inhabitants, and is being launched der the slogan "Keep Them Ring-!"

The Liberty Bell and the Church ll—both are symbols of freedom—h must be kept ringing. In other ds church bells are melted for am-inition. In such a world the church s the only adequate answer. These o bells must be kept ringing. They the two most important bells in the rld.

For this purpose, twenty-seven Prot-ant churches and one Jewish syna-gue in Newton have joined hands in great city-wide United Every Member nvass. The bells of those Newton urches will ring out on Sunday after-on, November 30, and this great ited effort will be under way. When ey ring again that same Sunday ght, the twenty-five thousand church-ing Newton people will know that ey ring in a united victory, that thou-nds of Newton people have rededi-ed their allegiance and support to the eatest institution of all institutions heir church.

It is believed that this is a unique dertaking—one never carried out be-e in this or any other part of the



country. The idea originated in the executive committee of the Newton Ministers' Association and received enthusiastic response from the laymen. Many said, "This is just what we have been waiting for." The idea immediately became a laymen's movement, with many leading men of the city taking active part.

The organization is simple, but complete. The chairmen charged with conducting the annual every member canvass in their respective churches met at a dinner meeting in June and organized with a general chairman, a secretary, a treasurer, and a chairman of publicity. This committee of laymen, working together with the executive committee of the Newton Ministers' Association, forms the central committee. They in turn have appointed a public relations committee and a dinner committee.

Publicity began with what are known as "teaser advertisements" in the local papers. All that appeared at first was two bells with the words "Keep them ringing November 30." This was followed by stories in the newspapers, and a proclamation issued by the general committee. The proclamation, the text of which appears elsewhere on this page, went out under the slogan and the two bells.

But this is not all in the way of publicity. Advertisements in the newspapers, an attractive four-page folder printed in two colors with a metal bell attached and the local budget included, a large poster on the church lawn and small posters in the church—these and other means are being used in spreading a thorough knowledge of the concerted effort.

The plan in no way interferes with the usual methods of each church for raising its own budget, but it makes it possible for each church to have the advantage of the publicity that no one church could afford alone, and at a cost of only one third of one per cent of the budget. This includes mailing, which is handled by a large committee.

The canvassers are carefully prepared. November 27 is the date set for the United Church Canvassers' dinner. It is estimated that about nine hundred canvassers will attend this "All Out" banquet. "Call to action" speeches will be made, guests introduced, and an address delivered by an eminent layman keyed to the import of this really unusual and significant undertaking. Inspiration and technique there will be from start to finish. It will be the outstanding event to cap the climax, just before the nine hundred United Canvassers start simultaneously on their respective rounds of calls on Sunday.

The canvassers will meet at the church in the early afternoon of

(Continued on page 1061)

Proclamation

Whereas, the crisis in world affairs demands closer cooperation among all church-loving people:

Whereas, we are mindful of the great moral and spiritual values the church of God contributes to the life of each and every individual, to every family, and to every community throughout this nation:

And Because we are thankful always for the privilege of freedom of worship which is ours in this Land of Liberty, the Newton ministers and their congregations have resolved to join hands in a

United Every Member Canvass

through which it is our hope to inspire and stimulate within all church members and friends increased interest, loyalty, support, and stewardship for their church. We therefore do hereby proclaim and set aside for this United Every Member Canvass the day of

Sunday, November 30, 1941

Churches

First Baptist Church, Newton Center
Baptist Church, West Newton
Myrtle Baptist Church, West Newton
Immanuel Baptist Church, Newton
First Congregational Church, Newton Center
Eliot Congregational Church, Newton
Second Church in Newton (Congregational), *West Newton*
Central Congregational Church, Newtonville
Congregational Church, Newton Highlands
Congregational Church, Auburndale
Church of the Messiah (Episcopal), *Auburndale*
St. Mary's Episcopal Church, Newton Lower Falls
Church of the Good Shepherd (Episcopal), *Waban*
St. Paul's Church, Newton Highlands
St. John's Episcopal Church, Newtonville
Grace Church (Episcopal), *Newton*
Trinity Episcopal Church, Newton Center
Church of the Redeemer (Episcopal), *Chestnut Hill*
Centenary Methodist Church, Auburndale
Methodist Church, Newton Lower Falls
Methodist Church, Newton
Methodist Church, Newtonville
Methodist Church, Newton Center
First Methodist Church in Newton, Newton Upper Falls
Church of the New Jerusalem, Newtonville
Temple Emmanuel, Newton Center
First Unitarian Society in Newton, West Newton
Newton Center Unitarian Society, Newton Center

Dean Earl Marlatt of Boston University School of Theology will preach at the noonday service in King's Chapel, Boston, on Tuesday of next week, November 25, as the opening speaker of "Theological Schools' Week." He will be followed on the next three days by Dean Angus Dun of the Episcopal Theological School in Cambridge, Dean Vaughan Dabney of Andover Newton Theological School, and Dean Willard L. Sperry of Harvard Divinity School, in that order.

Rev. Francis W. Brett, pastor of Stanton Avenue Methodist Church, Dorchester, is bereaved by the death of his wife, Emma M. (Clarke) Brett, which occurred Saturday at her home, 97 Evans Street, Dorchester. Mrs. Brett was born in London, but had lived in this country nearly thirty-five years. In the charges served by her husband, she took an active part in the work of the missionary societies and the church school. Besides her husband she leaves a daughter, Mrs. Lewis T. Nason, and a son, Norman F. Brett, both of Forest Hills. Funeral services are to be held Tuesday afternoon at the Stanton Avenue Church.

Miss Wyla B. Rawson of North Grosvenor Dale, Conn., is the new parish worker at Mathewson Street Methodist Church, Providence, R. I. Miss Rawson, a graduate of Worcester State Teachers College, has been employed for the last five years and a half in her home town as chief social worker and during that time has been actively identified with the local Methodist Church.

Rev. Carl Knudsen, Boston University School of Theology 1924, was recently commissioned as a chaplain in the United States Naval Reserve and assigned to the New York area headquarters. Mr. Knudsen has been minister of the Congregational Church of the Pilgrimage in Plymouth for the last eleven years.

Carl F. Price of New York City called at the HERALD office on Friday of last week. Mr. Price, a widely known Methodist layman, is an authority on hymns and hymnology, and his name as author appears on a number of books in that field.

Miss Dorothy Estelle Rich, daughter of Mrs. Frank J. Brainerd of Portland, Conn., and the late Wesley E. Rich, and granddaughter of Mr. and Mrs. William T. Rich of Newtonville, was married Saturday afternoon at four o'clock in Trinity Church, Portland, Conn., to Rev. Alanson Higbie of Louisville, Ky., son of Mr. and Mrs. Charles Alanson Higbie of Rochester, N. Y. Rev. Malcolm J. Van Zandt, rector of Trinity Church, and Rev. Archie H. Crowley of Lawrence, Mass., brother-in-law of the bridegroom, officiated. The bride, who was given in marriage by Mr. Brainerd, wore her paternal grandmother's wedding gown. She was attended by her sister, Miss Eleanor A. Rich, as maid of honor, and another sister, Miss Mary S. Rich, was one of the eight bridesmaids. Following the ceremony a reception was held at the home of Mr. and Mrs. Brainerd. The bride is a graduate of Wellesley College and the Simmons School of Social Work. The groom was graduated from the University of Rochester and the Episcopal Theological School in Cambridge, Mass. They will live in Louisville, Ky., where Mr. Higbie is canon of Christ Church Cathedral.

Rev. Harry A. Hanson of India has notified Professor Robert E. Bruce of Newtonville by radiogram that he will reach this country in time to participate in the annual World Vision Institute of the Newtonville Methodist Church next February. Mr. Hanson is coming home on regular furlough and it is expected that Mrs. Hanson will be with him.

Bishop Adna W. Leonard of the Washington Area has changed his home address from 2107 Wyoming Avenue to 614 Dorchester Apartments, 2480 Sixteenth Street, Washington, D. C. Bishop and Mrs. Leonard recently celebrated their fortieth wedding anniversary.

Rev. Guy O. Carpenter, district superintendent of the Indianapolis District, Indiana Conference, is visiting our Methodist theological schools in the East. Dr. Carpenter will preach at morning worship, Sunday, November 30, in the Methodist Church in Newton Center.

In the death of Rev. Walter R. Fruit, which occurred suddenly October 25 as the result of a heart attack, the Detroit Conference has lost one of its best-known and most beloved leaders. During his forty-two years in the ministry, Dr. Fruit served eight pastorates, filled the office of district superintendent twice, was Area secretary for one year, and was holding the dual office of Conference treasurer and Conference missionary secretary at the time of his death. The confidence he commanded is further indicated by the fact that he was sent as a delegate to five General Conferences, the Uniting Conference, and the first Jurisdictional Conference, and that he served as a vice-president of the former Board of Home Missions and Church Extension and was a member of the board of managers of the new Board of Missions and Church Extension. Dr. Fruit was graduated from Mount Union College in 1896 and from Boston University School of Theology in 1899. He married May Estelle Conant of the class of 1900, Boston University College of Liberal Arts.

Dr. J. Edgar Washabaugh, manager of the New York branch of The Methodist Publishing House, has recently spoken before District Conferences in Binghamton and Poughkeepsie, N. Y., relating the history and describing the operation of this oldest and most continuously successful enterprise of Methodism.

Rev. Stanley I. Stuber, who has been chaplain-consultant at Clifton Springs Sanitarium, Clifton Springs, N. Y., will on January 1 become secretary of publicity for the Northern Baptist Convention.

Rev. George A. Warmer, pastor of First Methodist Church, San Diego, Cal., is the newly elected president of the board of directors of Spanish American Institute, Los Angeles. Dr. Warmer, who has been an cctive member of the board for a number of years, has had a prominent part in establishing present system of vocational training now operation at the institute. He is president the Board of Education of the South California-Arizona Conference and is a me ber of the Board of Education of The Me odist Church. Rev. Leonard Oechsli, pas of First Church, Alhambra, Cal., was elec vice-president of the board, which office c ried with it the chairmanship of the finan committee. Dr. Oechsli also has been terested in the school for many years.

Bishop Charles Wesley Flint was the an versary preacher at Metropolitan Unit Church of Toronto, Ont., November 9, the occasion of the 123d birthday of t famous church. Dr. Peter Bryce is the pr ent minister. Bishop Flint frequently tended the church while he was a student Victoria College, Toronto University.

Rev. B. G. Seaboyer of Wilmington, w has been seriously ill at the Palmer Mem rial Hospital since November 4, is improvin

Mrs. Arthur Hopkinson, Jr., pastor's w at Forest Hills, will broadcast the Thank giving inspirational message for the rad program "Among the Clubs" over Stati WHDH on Thanksgiving Day.

Rev. E. N. Hubbard of Columbia Fal Maine, has been appointed to the pastora of the Methodist Church at Skowhega Maine, which was left vacant when Re P. S. Ridlon resigned to take a teachin position. Mr. Hubbard will assume his ne duties on December 7.

Stanley O. MacMullen of Newtonvil underwent an operation for gallstones Satu day at the New England Deaconess Hospit in Boston. He is doing as well as could expected at this writing.

Chaplain James V. Claypool of the U. Naval Air Station at Lakehurst, N. J., spo at Haven Methodist Church, East Prov dence, R. I., Sunday, November 9. Dr. Cla pool is a former pastor of Haven Churc His interests, sympathies, and friendly se vice reached far beyond his parish bounda lines, so his return visits to Haven are alwa in the nature of pleasant and profitable r unions.

After a month's stay in the Battle Cre Sanitarium, Battle Creek, Mich., Bishop a Mrs. Frederick D. Leete, with the help their son, were setting out to reach the own home in De Land, Fla., by short tri Both Bishop and Mrs. Leete suffered injuri in an automobile accident some time ago.

Dr. Ernest J. Chave, professor in t Divinity School of the University of Chica and chairman of the executive committ of the Religious Education Association, w be in Boston on Monday, December 1, f a day's program planned by a group of lo Religious Education Association membe for ministers, directors of religious educatio theological school faculties, students, a any other persons interested. The place meeting will be Boston University Sch of Theology, 72 Mount Vernon Street. D Chave is scheduled to speak three tim At 10 A.M. he will lead a discussion on "T Religious Development of Childhood," 1.15 P.M. he will tell something of the ai and accomplishments of the Religious Ed cation Association, and at 2 he will give

ldress on "The Essential Meaning of eligion," followed by discussion.

Florence and Mary Jarnberg, the two Methdist girls from Finland who are now studyng in Boston University, have recently arned that their only brother, George, venty-five years old, has been killed while ghting in the front lines on the Karelian ont. He had served in the Finnish army nce the beginning of the conflict. When he first war broke out, he was completing is work for a master's degree in theology. The parents of these young people are Rev. nd Mrs. Yrjo Jarnberg of the Methodist Church in Abo, Finland, in the Finland Swedish Conference.

Bishop Hoyt M. Dobbs, writing recently rom Birmingham, Ala., states that his health s improving and that he has "high hopes of being able ultimately to render some service." He extends his greetings to friends who have been "wonderfully and graciously kind."

Rev. F. E. Shult, pastor for the last eight years at Canton, Ill., retired at the recent session of the Illinois Conference and located in Canton. He will spend the winter with his sister-in-law in Atwood, Cal.

The people of New Jersey are urged by Governor Charles Edison of that state to pray for peace at noon each day. In a proclamation issued on Friday of last week, the governor said: "I most earnestly request each citizen of our state, wherever he may be, to lay aside his daily tasks for at least two minutes and offer a prayer to Almighty God that peace be restored to the world so that all people throughout the years to come may live in freedom." "The only true path to righteousness and peace throughout the world lies in our petitions to Almighty God," Governor Edison declared.

Boston University School of Medicine is named as the ultimate beneficiary of a trust fund set up by the will of Lizzé Bishop Johnson of Lynn, who died on November 6 at her home in that city. The value of the estate is estimated at $28,000. A sister of the testator will receive the income from the trust fund as long as she lives, and according to a summary of the will published in the *Lynn Item,* she may spend the principal if she so desires. The sum that is eventually turned over to Boston University will be known as the "Bishop Fund" in memory of Mrs. Johnson's father, Dr. J. M. Bishop, and brother, Dr. Channing Bishop. Mrs. Johnson had long been a faithful and loyal member of First Methodist Church, Lynn, having joined by letter in 1894, during the pastorate of her uncle, Rev. N. T. Whitaker. It was her husband, the late Edwin H. Johnson, who gave the present parsonage to the church.

The Field Council of Higher Education, created by the Regional Conferences on Higher Education held last spring, will assemble in Nashville, Tenn., November 24, for its first meeting. It will bring together from each of the four geographic regions a college president, an executive secretary, a Conference Board of Education chairman, a campus director of student work, and a Pastors' School dean. Members of the council from the Northeastern Region are: President Fred G. Holloway, Western Maryland College, Westminster, Md.; Dr. Paul Burt, Wesley Foundation, Urbana, Ill.; President Fred P. Corson, Dickinson College, Carlisle, Pa.; Rev. John C. Millian, Baltimore, Md.; Dr. Charles W. Jeffras, Springfield, Mass.

The Cochesett Methodist Church in West Bridgewater again won first prize for its float in the Tri-Town (Bridgewater, West Bridgewater, and East Bridgewater) Armistice Day parade. It achieved similar recognition two years ago. Rev. R. E. Spears is the pastor.

Colored cover, different size, new departments and standing heads—these are among the innovations introduced in the *Michigan Christian Advocate* since its recent removal from Detroit to Adrian, Mich. A campaign for new subscribers is now in progress. The editor and manager, Rev. John E. Marvin, is bending every effort to insure the future of this virile weekly that has served Michigan Methodism for nearly seventy years.

Since British law forbids the use of the word "heaven" in theater billing, the producers of the Methodist-preacher motion-picture "One Foot in Heaven" were under the necessity of changing the name of the film for presentation in England. There it will be known as "One Foot in Trouble."

The eightieth anniversary of the dedication of the Tremont Street Church building, Boston, will be recognized with appropriate exercises on Sunday, November 30. Dr. Daniel L. Marsh, president of Boston University, will preach in the morning service, and it is expected that Governor Leverett Saltonstall will be the guest of honor at the evening meeting. This fine Gothic structure was built in 1861, during the pastorate of Dr. (later Bishop) Henry White Warren. The church is known throughout the world as the Founders' Church of the former Woman's Foreign Missionary Society.

Something New

(Continued from page 1059)

November 30 for final instructions, lists, materials, etc. Each will be given a metal bell, symbolic of a church bell, to wear that day. They will leave the church inspired by the fact that all over the city the same concerted effort is taking place. As they go the church bells will ring out, featuring the opening of the canvass. Again in the evening when the canvassers return to the church, the bells will ring out in victory. The entire canvass will be completed in one day except for such follow-up or continued effort as the individual churches may elect to do.

Gone are the days when each of the twenty-eight churches uniting in this effort conducted its own canvass on dates ranging from September to June. They now feel a sense of unity and strength. The people of these churches have caught the spirit back of this effort, and the leadership has come spontaneously from their own groups. It is their own. When they sign a subscription to their church budget this year, they will do so conscious of their unity and aware of the fact that by thus subscribing they are doing their part to "keep them ringing" around the world in the name and spirit of Christ.

A unified city-wide every member canvass is by no means the end. The ramifications are many and the implications endless. The moment one begins to visualize the possibilities of this united effort in the years ahead, the more one's imagination is quickened and ideas are suggested.

A city-wide United Every Member Canvass is an idea worth passing on.

With Our Writers

Jacob Simpson Payton, Washington, D. C.; secretary of the Methodist Commission on Chaplains.

Basil Mathews, Boston; professor of Christian world relations, Boston University School of Theology.

Genevieve L. Hutchinson, Longmeadow; an occasional contributor of both verse and prose to the columns of the Herald.

W. Henry Shillington, Auburndale; pastor of Centenary Methodist Church.

Paul Morrison, Lockport, N. Y.; pastor of Emmanuel Methodist Church.

God-Called—Ministers in Uniform

(Continued from page 1046)

bishops and have received the ecclesiastical endorsement of the Methodist Commission on Chaplains, are altogether undeserving of the loveless appellation of sprayers of "the rose-water of religion." Despite their detractors, they are the bearers of the Water of Life to the sons of hundreds of thousands of Methodist parents who, amidst the anxieties of these days, turn with measureless confidence to those same preachers who for a time have left their pastoral charges in response to what they regard as the call of God.

"Army chaplain, which way?" Into the camps, of course. And aboard the ships. And to every other spot where these million and a half young Americans face loneliness, bewilderment, and temptation. If you do not forget them now, they will not forget you later, neither the church nor the Christ in whose name you serve.

Is Your Church in the List?

(Continued from page 1058)

New Bedford District

West Duxbury, 1. Wareham, 2. South Somerset, 1. Chatham, 2. Cuttyhunk, 1. West Falmouth, 3. Whitman, 1. Bryantville, 1. New Bedford, Allen Street, 2. Woods Hole, 3. Fall River, Park United, 2. Taunton, Calvary, 10. Falmouth, 5. Fall River, Brayton, 1. South Yarmouth, 3.

Southern District

Hampton, 1. Sanbornville, 1. Exeter, 1. Marlow, 2. Chesterfield, 2. Moultonville and Tuftonboro, 2. Methuen, First, 1. East Rochester, 3. Hillsboro, 1. Spofford, 2.

World Alliance Meets at Rochester, N.Y.

PAUL MORRISON

On Sunday evening, November 9, the Baptist Temple in Rochester, N. Y., held a congregation of 1300 people at the opening mass meeting of the Conference on Religion in the World Crisis—in other words, the twenty-sixth annual meeting of the World Alliance for International Friendship Through the Churches, held in cooperation with the Church Peace Union. Dr. A. Maude Royden of London and Dr. Douglas Horton were the two speakers at the mass meeting. Miss Royden was introduced by Dr. Albert W. Beaven of Colgate-Rochester Divinity School.

"The present crisis is the will of God," declared Miss Royden, "which brought a mental and spiritual concussion" to herself and other pacifists, and yet "religion is the only thing that remains safe and firm" in a world convulsed by strife. She admits she abandoned her pacifist stand because of its negation.

Dr. Horton, secretary of the General Council of the Congregational Christian Churches, discussed another phase of the conference theme. He sees the church as a barrier to the materialistic spirit that overtook France and brought its downfall. He also sees the church as distilling the spirit of forgiveness through the world as "its most perfect work in bringing a just peace."

Both addresses were highly praised and the audience gave rapt attention as the speakers touched upon themes uppermost in every man's thinking in the present chaos.

The Monday sessions were held in the Hotel Seneca. The president, Bishop G. Ashton Oldham of Albany, presided. Following the organization and preliminary business, there was a panel discussion on "The World Crisis and the Resources of Religion." Professor Charles G. Fenwick (Bryn Mawr College of International Law) and Dr. Henry Smith Leiper were the speakers.

At an invitation luncheon under the auspices of the Rochester Sponsoring Committee, Dr. William P. Merrill acted as toastmaster. Harry N. Holmes, associate secretary of the World Alliance, described its aims and work, and then Miss Royden in a more intimate way told of conditions in England, appraising the situation in the words of Winston Churchill, "The temper of England is grim and gay." Illustrating her points with her own experiences and observations, she declared there is far less hate in this war than in the other World War. She said she felt at times that the Prime Minister made "too much of government and too little of people," and that England needs less talk and more action about freedom—"perhaps the place for her to begin is with freedom and democracy in India." "The time will never come when England will go back to be just as it was before the war." The remainder of the afternoon was spent in another panel discussion, on "The World Crisis and the Future," in which Dr. Walter M. Horton of Oberlin and Dr. C. E. Silcox of Toronto addressed themselves to the responsibilities of religion for world government.

Tuesday—Armistice Day—was perhaps the high light of the whole conference. The sessions were held at Gannett House, and the great evening mass meeting concluding the program, at Convention Hall. At the morning session Dr. Adolf Keller of Geneva, Switzerland, director of the European Central Office of relief to suffering churches, painted a very black picture of the awful suffering and desperate conditions of starvation that exist among refugees all over Europe. "One of the amazing things is that in the midst of all of the need and suffering we scarcely know or understand what is happening all around us." Dr. Robert C. Dexter of Boston, director of the Unitarian Service Committee, who had worked abroad at Lisbon, Portugal, and had returned a few weeks ago by clipper to America, added to Dr. Keller's picture what he had seen among thousands of people trying to get away from Europe—crowded into small areas, stranded, starving, and many thrown into prison—who feel "as if their earth, their world had collapsed, that there is no escape and they must ultimately face destruction." Dr. Dexter pointed out the thousands in need of assistance in concentration camps in France, Portugal, Spain, and North Africa.

At eleven o'clock on Armistice Day, Bishop Oldham led in a brief period of silence and prayer, after which Bishop Francis J. McConnell of New York delivered a sermon appropriate to the occasion, basing his message upon the words of St. Paul where he appealed from the lower court of Cæsarea with Festus as judge to the higher court of Rome, "I appeal unto Cæsar." Festus replied, "Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go." Bishop McConnell's thought followed the idea that sometimes the smaller, minute principles must be replaced by the higher, loftier, basic ideals. Things must be lifted from the lower courts of judgment to the higher courts of judgment. "We are heirs to a civilization," declared the bishop. "It has been bought for us by those who have gone before. We must take it as we find it, do with it the best we can." "We find even in the world today certain ideals absolutely binding upon us. We can only do the best we can under the circumstances, ever taking the long view, and the great human test is in Jesus' 'Inasmuch as ye have done it unto one of the least of these.'"

Bishop Oldham presided over the mass meeting at Convention Hall in the evening. Through cooperation of the Rochester Sponsoring Committee and the Federation of Churches of Rochester and Vicinity, with Dr. Hugh Chamberlin Burr as executive secretary, a great audience gathered for this concluding meeting. With Dean Lynn Harold Hough of Drew and Rabbi Stephen S. Wise of New York City as the speakers, the topic "Religion in the World Crisis" was presented in a very challenging manner. Both Dr. Hough and Rabbi Wise were at their best.

Bishop Oldham, head of the Episcopal Diocese of Albany, was reelected president of the Alliance.

The attendance at the entire conference was not large, but a very fine program was shared and enjoyed by those who took time out for the whole period.

Aiding British Methodism

Letters have recently been received i London, reporting that 214 Meth churches in England have been destr and 950 damaged. Many of those "c aged" may ultimately prove useless. A M odist War Damage Commission has appointed to deal with all questions of toration and rebuilding, in which gov ment assistance is expected.

That undertaking, however, is enti separate from the War Emergency Fu to which our own church has been tributing. This is being used for present sonal relief—to "maintain the Metho work and witness in the bombed areas,' bring succor to ministers and deacones and others distressed or impoverished the disastrous conflict, and one quarter the gifts received from overseas has b allotted for the relief of the foreign missio ries of the English church in other lar

Happily, The Methodist Church in country is by no means the only one to co to the help of the mother church in the h of need. According to these latest repo the receipts of the War Emergency Fu during the last year have been as follo (in round numbers):

Contributed by English Methodism its $285,000, one half of this amount comi from certain unnamed parties who ha promised to give, dollar for dollar, to mat all gifts from the churches and circui from the Lord Mayor's Air-Raid Distr Fund, $20,000; making $305,000 provided the homeland. This is almost precis equaled by the gifts from overseas:

From the United Church of Canada,	$10,0
From the Methodist Church of South Africa,	35,0
From the Methodist Church of Australasia,	55,0
From the Methodist Church of the United States,	*200,0
	$300,0

*Amount remitted to England to date.

For the gift from our Compassion D offering, which will amount in all to a proximately $230,000, the most hearty gra tude has been expressed. President Hen Bett wrote to Bishop Edwin H. Hughes May, upon the receipt of the first $100,00 "I am more grateful than I can say for t extraordinary generosity of our brethr in the United States. May I beg you to mak known to your people the deep gratitu that is felt by all Methodists in this cou try for your magnificent help."

Lord Halifax, the English Ambassador Washington, wrote to Bishop Welch about the same time: "May I take this o portunity of telling you how greatly I appr ciate the generosity of the American Met odists towards their brethren in Great Britai It is most encouraging to my countrym in these times to see such splendid eviden of American sympathy on all sides."

When the British Conference met in Jul the secretary, Rev. Edwin Finch, record

> The Conference was deeply moved when the report of the War Emergency Fund was presented, and by the depth of sympathy manifested by the sons and daughters of Methodism throughout the world.

(Continued on page 1067)

Colonial in Design and Furnishings

NEW SANCTUARY OF THE METHODIST CHURCH IN NORTH ANDOVER

bt-Free Dedication

large congregation assembled in the new tuary of the Methodist Church at North lover, Sunday morning, October 26, for dedication service. The pastor, Rev. l E. Fox, led in the call to worship, the cation, and the responsive reading. Rev. rence W. C. Emig, district superinten-, read the New Testament lesson and in prayer. Bishop G. Bromley Oxnam ched the dedication sermon, which d the minds and hearts to lofty heights vision, to earnest, enthusiastic endeavor, inspired confidence and cooperation in Christian fellowship of the church. Miss e Robinson, organist of the church, was he console of the new organ. All joined worshipful response to the music and sage of the choir under the direction of . Fred E. Fox. Through the courtesy of ion WLAW of Lawrence, this service broadcast.

May, 1941, the quarterly conference had d to accept the gift of a generous friend asked to remain anonymous. The archi-ural plans were designed by Cram & guson of Boston, in cooperation with and er the supervision of the following com-ee elected by the board of trustees: Henry k, Henry Jackson, and Rev. Fred E.

ll bills had been paid for improvements, ch cost approximately $30,000, when the tees presented the building for dedica-. In the service of dedication, Bishop am brought this triumphant achieve-t to a climax of enduring spiritual sig-ance for individuals and the larger com-ity.

he Methodist edifice in North Andover been practically and visibly transformed. hing of the former interior of the sanctuary is observable. The new chancel includes pulpit and lectern, a new organ, choir benches facing each other, communion table, and chancel chairs. On the wall in back and above the communion table is a dossal, composed of green-and-gold damask, with purple velvet border strips and a purple valance.

Fred E. Fox

PASTOR AT NORTH ANDOVER

Gold galloon is used for trimming, and the fringes are of green, purple, and gold. The kneeling cushions at the communion rail are of the same purple velvet.

Among the memorial gifts are a gold-leaf cross and candlesticks on the communion table in colors contrasting properly with the dossal background; and at the left of the chancel, a baptismal font with paneled sides and removable mahogany cover.

New furnishings have been provided throughout the sanctuary to match the colonial architecture and in fitting, artistic harmony with the chancel design. The new pews are of pure white with mahogany seats, top rails, and hymnal racks. The floor of the sanctuary has been refinished and surfaced with inlaid hard-rubber material. Attractive chandeliers and lighting fixtures of Old English Flemish brass are suspended from the new celotex ceiling. The entire building has new electric wiring. Wide side windows with rounded heads, a large new window at the rear of the sanctuary, and Venetian blinds have been installed.

One of the major improvements is a new central heating system, which includes a new boiler room under the rear of the present vestry, an oil-burner furnace, thermostatic control, steam heating, and recessed radiators under the windows throughout the church.

Two coats of white paint have been applied to the exterior of the building.

Further proposed changes in the present plan call for the rebuilding of the front entrance of the church, new-type windows in the vestry, and landscaping of the entire surrounding land.

First Methodist Church stands at the fork of the roads in down-town North Andover. It is a community landmark. The society was founded ninety-seven years ago.

During the three-year pastorate of Rev. Fred E. Fox, a student at Boston University School of Theology, new officials, members, and friends have been won for the Methodist Church and for Christian service; extensive repairs have been made and paid for in the parsonage; the budget, including the pastor's salary, has been increased; societies and organizations within the church have grown in membership and strength.

Gladys L. Fox, wife of the pastor, is a graduate of the American Conservatory of Music in Chicago. Three years ago, two children, brother and sister, joined the junior choir, under the leadership of Mrs. Fox. Their parents became interested, united with the membership, and enlisted for active Christian service. The interest that began with two children in the junior choir grew to include their parents and others also.

The pastor, with a heart-yearning desire to win persons to Christ and to His church, found doors of opportunity opening to him. He attracted the attention, won the confidence and cooperation of the generous anonymous giver who made possible the joyful debt-free dedication.

Norwich District Letter

★

EARL E. STORY, Superintendent

Crystal Lake, Conn., the home of the oldest Methodist parsonage in New England,—the marker on the house is dated 1795,—enjoyed a unique World-Wide Communion service on Sunday, October 5. On that occasion a small silver baptismal font was presented to the church, in memory of the late Conrad B. Rau, a former benefactor of Methodist work in that place, by the son. The font was received and dedicated by the pastor, Rev. Alfred Wood, in the baptism of three young women and two children. The sacramental service was conducted by two retired ministers, Rev. William C. Newell of the Troy Conference, eighty-two years old, and Rev. James I. Bartholomew of the New England Southern Conference, eighty-four years old, the pastor of the church serving as acolyte. The work of this charge is being strengthened by a day school of religion in which the pastor and his assistants will attend the public school one afternoon each week, following the regular classes, to present Bible and religious instruction. Though this is one of the smallest churches in the district, the people of this parish move forward in caring for the spiritual needs of the people in the community.

Trinity Church, Norwich, has just completed a much-needed renovation program. The work was begun in the early summer and finished the middle of October. The sanctuary has been carefully and tastefully redecorated with lighter tones on the ceiling and side walls against a background of darker tones on the wood trim of the windows and doors. The beautiful stained-glass windows were repaired and cleaned, the floors sanded and some new carpet laid, and the organ was fully reconditioned. This gives Trinity Church a beautiful and most attractive sanctuary as a place of worship. In addition to the foregoing, a new furnace was installed which has already proved more efficient and economical. Rededication services were held on Sunday, October 19, with the district superintendent as the preacher for the occasion. The Norwich Ministerial Association cooperated in the services, with members of the association taking part in the exercises. Money for the work of renovation came in readily, and on the day of rededication sufficient funds, approximately $2000, had been received to pay for the total cost of the project. Dr. William E. Lowther, the pastor, was the inspiring leader of this worthy work.

A rededication service was held in the Gales Ferry church, after extensive repairs, on Sunday, October 26, with the district superintendent and the pastor, Rev. Albert Abbott, sharing in the service. The interior of this beautiful colonial church has been completely transformed. The front of the sanctuary was torn out and rebuilt with an arch, reredos, new lectern, and choir stalls, which changes the appearance of the chancel and has made it a thing of beauty. The interior has been completely redecorated with white ceiling, peach-buff walls, and walnut pews. The windows, doors, and seat ends are in pearl. Much of the work of renovation was by volunteer labor on the part of the members and friends of the church. The outlay in cash, slightly over $1000, was fully covered by the voluntary contributions of the people of the church and community.

The church at Willimantic, Rev. O. L. Monson, pastor, is rejoicing over the results of a parish visitation campaign, conducted by the people themselves, the week of October 5 to 12. Following the visitation, in which thirty persons took part, sixteen persons were baptized, twenty-one received as members under instruction, seven received by transfer or by confession of faith, and ninety-three signed cards indicating their willingness to participate in some form of church work. By request of the people of the church, the program is to be repeated in the early spring.

South Church, Manchester, observed a Parish Visitation Week in which every member and family of the church was visited by some of their fellow members. This visitation began with the World-Wide Communion service, and has been the means of increased interest and attendance at the worship services of the church. The pastor, Rev. W. Ralph Ward, Jr., and family are happy in this new field of service and are enjoying the new parsonage, which was the gift of Mrs. Albert L. Crowell.

Under the leadership of the pastor, Rev. A. W. Jackson, the Uncasville church has raised $3000 in cash and pledges to apply on the church mortgage of $9000 carried on the church for several years. Plans are being made to liquidate the remainder of the debt in the very near future.

Three charges in this district, left to be supplied last Conference time, now have pastors giving virile leadership to their respective churches. Rev. R. L. Jacobs was appointed to the East Blackstone-Millville charge in the late summer; at the invitation of the joint committee, Rev. Ernest E. O'Neal has accepted the pastorate of the Tolland Federated Church; and Rev. Myron C. Pogue, a student at Boston University School of Theology, has been secured for the Mystic-Nank charge. All these men are doing fine work.

The Woman's Society of Christian Service Motorcade, under the direction of the Conference officers, visited the Norwich District on October 28. Two meetings were hel ing the day, one at Manchester, Church, and the other at Jewett City; Earl E. Story, district president, pre at each place. Delegates came from societies in the district, with a total dance of 235 for the day. Besides help formation and inspiring addresses, for looking plans were made whereby this organization of Methodist women m of greater service to the church an kingdom of God.

ZIONS HERALD has a warm place i hearts of the people of Norwich Di In most instances the quarterly confer are responding to the appeal for new scribers, and are underwriting new sub tions to the HERALD. The general fe among the laymen is that this valuabl ligious journal must be continued as a dependent Methodist publication for great church.

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Ipswich Church Loses Two Long-Time Members

The Ipswich Methodist Church has cently lost by death two of its long members, Miss Elizabeth B. Russell and I. E. B. Perkins.

Miss Russell, the oldest member of church and the oldest resident of the t was buried on Sunday, October 26, services conducted by her pastor, Rev. I iel A. Thurston. She was born in Ips on January 14, 1841, and lived there all life. She became a member of the Ips Methodist Church on October 4, 1857, for many years was an active worker in church life.

Just two weeks to a day after Miss Russ funeral,—on Sunday, November 9,—me rial services were conducted for Mr. Perk who was in his eighty-ninth year when died on Thursday, November 6. For s seven years he had been a faithful mem of the church. He had served in several pacities of leadership, and at the tim his death was a member of the board trustees, and a steward. For more than years he was communion steward and formed this duty with devotion. Regula attendance at public worship, he was in accustomed pew on November 2. In light of a sincere Christian faith, he gone to join his companion of the years, preceded him in her ninety-first year by seven months. This devoted couple wa example of Christian character to the e community. Mr. Perkins is survived by son and two daughters: John Perkins active layman in the Melrose Meth Church; Mrs. A. C. Glover, organist at Ipswich Methodist Church, and Miss E. Perkins, recording steward at Ips There are also five grandchildren and great-grandchildren. Incidentally, the Pe family have been readers of ZIONS HE for many years.

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s Angeles Letter—

HURCHES FIGHTING FOR THEIR LIVES

REACHERS' MEETING" IS NO MORE—PUBLIC SCHOOLS CHALLENGE THE CHURCHES—UNITY NEEDED IN TEMPERANCE EFFORTS

LOS ANGELES, CAL., NOVEMBER 5.—"The urches of Southern California are fight- for their lives. They are in danger of ng overwhelmed." This was not a cas- l remark. It was made by a prominent re- ious leader in exceptional position to judge situation in this rapidly expanding sec- n. Overwhelmed? How? By the rivers of wcomers from everywhere, especially from e East and the Middle West. The popula- n of California has increased more than lf a million in the last twelve months. Are t many of these newcomers church people? s, but not well enough trained by the urches from which they come to move eir membership to a new locality. This eates tremendous problems for all the urches.

The Methodist Church in Southern Cali- rnia is well led, as well as anywhere in e country. Pastoral leadership will average with that of any other Conference. Yet e net increase in membership last year was ss than one thousand. There are more hurchless Methodist tramps in Southern alifornia than there are members in the hurches. One does not need much imagina- on to see how the church might be over- helmed in such a sea of indifference.

Look at this from the financial angle. onfronted by enormous needs, many con- regations built beyond their strength. Debts the amount of two million dollars have accumulated. If every Methodist who lives here would do his duty, this debt would be speedily liquidated, but thousands reared in the church "back home" stand idly by and watch the faithful exhaust themselves trying to lift the burden.

Inundation threatens from another angle —by the multitude of sects. They are innumerable—vociferous, fanatical, sleazy. They scream at you from the radio, from the newspapers, and from the street corners. Their chief stock-in-trade is criticism of other religious groups. Many deal in the occult and obscure, appealing to the credulous and superstitious. Tangential religious and semi-religious groups seem to thrive in this salubrious climate. Often a post-office box is their only address and the unwary are urged to send in their offering "for this great cause." An accounting is made to no one. Multitudes of well-meaning people allow old loyalties to be destroyed by these religious racketeers, and their spiritual and financial resources to be drained into unprofitable and unworthy channels

A recent analysis by the Fellowship of Southern Churchmen of the status of religion in their immediate area comes very close to describing conditions faced in Southern California when it says the South is the victim of various kinds of "bad religion." There are so many kinds of bad religion about here that respect for all religion is jeopardized. Is there any wonder, under these circumstances, thoughtful people are saying "the church is fighting for its very life"?

* *

Protestantism of Los Angeles recently welcomed Rev. John L. Mixon, appointed the director of the Department of Social Welfare of the Church Federation of Los Angeles. This department will hold membership in the Los Angeles Community Chest and Mr. Mixon will share responsibility along with directors of social work of the Catholic and Jewish groups who for years have provided expert leadership in this field. Mr. Mixon is well qualified for the important work he is undertaking. He comes with a background of varied experience as a minister in the Congregational and other churches, and is a member of the American Association of Church Social Workers and a graduate of the Chicago School of Social Service.

* *

A great opportunity is placed before the pastors and church leaders of the Southern California-Arizona Conference on the occasion of the annual meeting of the Conference Board of Education January 14-16, 1942. There will be seminars for pastors and laymen under outstanding leadership. The three executive secretaries of the Board of Education—Dr. John Q. Schisler, Dr. Harry W. McPherson, and Dr. Lucius H. Bugbee—will participate, leading in discussions of the new educational set-up, methods, and objectives of The Methodist Church. The Conference Board of Education is collaborating with the Department of Religion at the University of Southern California in these plans. It is expected that at this time there may be initiated a reguar annual school for ministerial education.

* *

Rev. Herman N. Beimfohr, director of student work and Wesley Foundation for the Southern California-Arizona Conference, reports that in the schools of the United States there are 8566 "foreign" students, of whom 1621 are in California, this being the largest number in any state. Most of these are distributed as follows: University of California at Berkeley, 461; University of California at Los Angeles, 180; University of Southern California, 175; Los Angeles City College, 125; and Pasadena Junior College, 113.

* *

On November 18 an interfaith conference on week-day religious education in California will be held. There appears to be a growing unity of purpose among the various religious groups to secure week-day religious education. It is proposed to introduce again a bill for this purpose in the next meeting of the state legislature. In the last session of the legislature a "week-day" bill was passed by good majorities in both the senate and the assembly, only to be vetoed at the last moment by Governor Culbert L. Olson. The churches had cooperated magnificently in supporting the bill, and the governor's action came as a bitter disappointment to those who had sponsored the measure.

* *

The traditional Methodist Preachers' Meeting in Los Angeles no longer exists. Instead, a Breakfast Club meets once a month at a down-town restaurant, where addresses on social and other subjects are heard. This is followed by the "Pastors' Clearing-House" of the Los Angeles District where the immediate affairs of the churches of the city are discussed. If some of our friends have not been edified by hearing so many "ringing resolutions" on this, that, and the other subject as heretofore, emanating from Southern

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California, they might attribute it to the demise of the old-time Los Angeles Methodist Preachers' Meeting.

* * *

The public schools of Los Angeles are challenging the churches in a unique manner. In their annual publication on Graduation Requirements and Curricula, they continue the proposition announced a year ago as follows: "In accord with the announcement made by the superintendent and approved by the Board of Education, the following plan for 'Richer Education' was adopted with the understanding that it should become effective as rapidly as it can be introduced, in its various aspects, into the respective secondary schools. This plan is predicated on the idea that learning takes place out of school as well as in school." Then the church, among other character-building institutions, is challenged to report to the school authorities any significant church or religious activities of its students. Report cards are provided, and a permanent record is kept of each student's activities and achievements. The statement says: "This record is particularly essential in connection with recommendations for employment." Experimentation has proceeded for a year with increased interest. It is now recommended that the plan be extended to a larger number of churches.

* * *

There are two methods of dealing with an evil such as the liquor traffic—education and legislation: education that helps to keep people away from liquor, and legislation that will help to keep liquor away from people. Pursuing a far-sighted policy of education as leader of the California Anti-Saloon League, George Hammond, now in the national office of the Methodist Board of Temperance, devoted a large share of his time to this type of work. He employed a director of education and research, Rev. A. F. Newcomb, who in 1939 reported that he had appeared before as many as 125,000 high school pupils and presented the scientific truth about alcohol. Coupled with Mr. Hammond's well-known dramas, the league made distinct headway in its educational program. The California Temperance Federation, which supplanted the Anti-Saloon League; the Woman's Christian Temperance Union, the California Drys, and other temperance groups, while not overlooking the educational approach, give a major portion of their attention to the legislative side of the question. In an effort to revive the educational program, the California Alcoholic Education Association, under Mr. Newcomb's leadership, has recently been formed. Its purpose is to develop conviction, especially among youth in public schools, church schools, and in leadership training classes for church leaders and school teachers, based on a scientific knowledge of the nature and effects of alcohol. However, it is regrettable that there are so many different organizations with the same general objectives. This fact indicates a lack of unity in a movement where it is most essential. JESSE LEE CORLEY.

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WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

Portland District Letter

★

H. A. SHATTUCK, Superintendent

Swiftly moving events of national and international import have a tendency to overshadow the seemingly lesser events of more local interest, yet it is these events that reveal the background and the underlying current of American life, against which the larger pattern is arranged. In the Portland District of the Maine Conference, the work of the church has been steadily carried on, often unnoticed because of the clamor of the times.

Empire Grove Campmeeting was successfully held on the historic grounds at East Poland from July 27 to August 3. The several preachers and guest speakers who brought inspirational thought to the meetings were well received. Among them was Maine's able governor, Hon. Sumner Sewall, who spoke Sunday, August 3, on "Christian Citizenship."

The fall meeting of the Piscataqua Social Union was held at Sanford, with a large attendance. The host-pastor, Rev. M. Gerry Plummer, and the people of the Sanford church warmed the hearts of all attending by their gracious hospitality.

The first annual meeting of the Portland District Woman's Society of Christian Service was held at Elm Street Church, South Portland, on November 7. In spite of the downpour of rain, more than 160 delegates from the churches of the district gathered to hear the encouraging reports and stimulating addresses, to make plans for future activities, and to enjoy the genial hospitality of pastor and people.

The Methodist Church at Conway, N. H., is undergoing a complete renovation and redecoration under the skilful hand of Harry Hayman Cochrane. It will be reopened in the near future for services. Rev. John G. P. Sherburne is the devoted pastor of this church.

Chestnut Street Church, Portland, is electrifying the action of its organ and making minor changes in the chancel of the church in the interest of a better ministry of music. Rev. Fred W. Knickrehm, the pastor, is much in demand as a speaker.

Congress Street Church, Portland, observed its ninetieth anniversary October 22 to 26. At the Sunday service, seventeen persons who had held membership in this church for forty years or more were appropriately honored. Mrs. Flora Boothby has been a member for fifty-nine years and a half, while Mrs. L. B. Griffin's membership has exte through fifty-nine years, with her hu only one year behind her record. Rev. lard J. Rand, Jr., is the pastor. Mr. announces that Congress Street Chur now entirely debt-free, as the result of quest of the late Miss Emma Randall.

The South Paris church celebrate fortieth anniversary in October, with Herbert F. Aldrich, superintendent of Augusta District, as the Anniversary Su preacher. Mr. Aldrich at one time serve church at near-by West Paris. Rev. Newe Hall supplies the South Paris charge.

Rev. Charles E. Brooks, pastor of the Methodist Church of South Portland, announced the observance of the 140th versary of the founding of the first Meth society there. This is to take place at Church on November 16, with the di superintendent preaching.

The church at West Kennebunk has renovated and redecorated, and the pe are very happy in the bright new surro ings under the fine leadership of the pa Rev. J. R. Howse.

At Buxton, Rev. Lawrence D. Porte carrying on an effective ministry since death of the former pastor, Rev. Horac MacGlauflin. Mr. Porter is pastor of Street Church, South Portland, and sup this rural field in addition to his reg duties. Under his vigorous leadership, church has already raised its Confer obligations in full.

Rev. Tommaso Caliandro, who has confined to the Maine General Hospital June 9 by serious injuries, expects to be to return to his home in the near fu During his absence, the work at the Ita Methodist Church of Portland has been ciently carried on under the leadership Miss Grace I. Newman, deaconess. Newman has been assisted for the last m by Miss Viola Klischer. The people of church have shown a wonderful spir interest and sacrifice during this emerge and in addition to their regular suppo the church, have raised approximately on old indebtedness. Several much-neede pairs to the church property also have made. The weekly radio broadcasts Station WCSH have been continued wit interruption through the whole-hearted c eration of station officials, guest spea and two local preachers, John Vacca Joseph Del Ponte, all under the directio Miss Newman. In addition to all her duties, Miss Newman has spoken to se women's groups in the district on the of this fine church, and served on the of the Empire Grove Campmeeting Ass tion.

Rev. Harry Whiteley of Peak's Island planned a two-week Preaching Missio his church from November 23 to Decemb

ing the first week, guest preachers will t the pastor, but the second week Mr. teley will preach at every service.

was with regret that the district learned he sudden death of Rev. John Singleton Chebeague Island on October 15. Rev. rence Selfredge, supply pastor of the Lis Federated Church, has announced his nation to assume the pastorate of the ngvale Baptist Church, effective Novem 9.

is not possible to mention all the excel- leadership, sacrifice, and service mak- itself evident in the district. The district rintendent wishes, however, to express appreciation of the hospitality, coopera- , and fine spirit of the many charges.

ome-Coming Day

unday, November 2, was a red-letter day the history of the Methodist Church at sailles, Conn., Rev. Joseph M. Harrell, ister. It was the annual Home-Coming and also the day preceding the sixty- anniversary of the dedication of the sent church edifice. Since last July, pastor people had worked zealously for this nt. A large chorus choir was formed for occasion under the direction of the anist, Miss Esther Anderton.

The speaker for the day was Bishop Her- t Welch of New York City, who visited church after the hurricane of 1938 had ost ruined the building. Bishop Welch ached in the morning on the subject "The eat Fellowship," and in the afternoon on theme "The Divine Partnership." The district superintendent, Rev. Earl E. Story, offered the pastoral prayer at the morning service, and Rev. Howard Bushnell, who grew up in the Versailles church, and later became pastor of Goshen Congregational Church, Lebanon, Conn., at the afternoon service.

Repairs on the church to the amount of $2200 were made necessary by hurricane damage, and a mortgage for $1500 was given to the Disaster Loan Corporation. Later the former Ladies' Aid spent $250 repainting the exterior of the church. Last July a campaign was begun to erase the indebtedness, and all but about $200 has been pledged, only $80 of which is yet to be paid. Pastor and people confidently expect to burn the mortgage and to be debt-free by the time of the meeting of the New England Southern Conference next June. Mr. Harrell came to this pastorate in June, 1939.

Aiding British Methodism

(Continued from page 1062)

He enclosed also the resolution of thanks passed by the Conference itself:

> The Conference desires to place on record its high appreciation of, and heartfelt gratitude for, the ready and generous response of the Methodist people in the United States of America, Australasia, Canada, South Africa, and in the Overseas Districts associated with the British Conference, to its appeal for the work of the church in this hour of need. The prayers and sympathy of our brethren, as evidenced by this response, will continue to be both an inspiration and encouragement to us to maintain our work and witness, and to minister to the needs of the many areas so sorely stricken. In this dark hour Methodists throughout the world will labor and pray for a peace established in righteousness.

"The remembrance of us," he adds, "in your prayers, your sympathy in our experiences, and your help in our need, is an inspiration and an encouragement to us; and, on behalf of the Conference, I send you our heartfelt gratitude and our earnest hope that the work of God, both here and with you, may continue to prosper, perhaps, even by reason of the distress of present conditions."

The needs in England continue and grow, but American Methodism has measured up royally to the emergency and has made a good beginning in its work of mercy and help. HERBERT WELCH.

District Education Conference

A Boston District Conference of Christian Education was held Thursday evening, November 6, at Centenary Methodist Church, Auburndale, with about 125 persons present.

The conference was opened by the district superintendent, Rev. William Gunter, who introduced the associate director of Christian education of the Boston District, Rev. Hobart F. Goewey, pastor of the First Methodist Church in Newton, Newton Upper Falls. Dr. Goewey spoke briefly about the importance of Christian education and introduced the members of the district staff. Group conferences were then held under their leadership, as follows: Children's Division, Mrs. Arthur Hopkinson, Jr.; Junior High School Group, Rev. Arthur Hopkinson, Jr.; Youth Division, Rev. W. Henry Shillington; Young Adult Group, Ralph Doane; Adult Division, Rev. Lemuel K. Lord; Group for General Superintendents and Pastors, Dr. Goewey.

A large display of materials and the demonstration of religious records for the cultivation of religious life in the home were other interesting features of the conference.

The closing service was led by the district superintendent. W. HENRY SHILLINGTON.

Church Register

HERALD CALENDAR

Methodist Conference on Christian Education, Nashville, Tenn., November 25-28
South Carolina Conference, Florence, Bishop L. H. King, November 28
Board of Missions and Church Extension, Annual Meeting, New York City, December 1-4
Atlanta Conference, Covington, Ga., Bishop L. H. King, December 3
Council of Bishops, St. Simons Island, near Brunswick, Ga., December 9-12
Universal Bible Sunday, December 14
Student Recognition Day, December 28
Second National Methodist Student Conference, Urbana, Ill., December 29-January 2
Association of Schools and Colleges of The Methodist Church, Annual Meeting, Hotel Cleveland, Cleveland, Ohio, January 5, 6
Race Relations Sunday, February 8
Puerto Rico Conference, Aguirre, Bishop E. G. Richardson, February 11
World Day of Prayer, February 20
Methodist Student Day, June 14

Bits of Fun

Government Official—Just what kind of a job do you want under the defense program?

Applicant—A job as chief linesman for a wireless telephone service will do very well. —*Boston Globe.*

"I wish you would shave that mustache off, Henry," said his wife. "You look like Hitler."

"Don't worry, dear," he murmured meekly. "The neighbors know us—they know I'm no dictator."—*Stray Stories.*

"Are we going to try out young Roberts for the football squad?" asked the captain.

"No," replied the coach; "anybody who can spell such words as plenipotentiary, erysipelas, and plebiscite is no good as a football player."—*Kablegrams.*

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Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their **wills.**

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University — Current Expenses of any Department

For the maintenance of a

Professorship — Fellowship — Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY

GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of.....Dollars ($.....) over a period of.....years in semi-annual installments.

I desire my subscription to be applied to (please check):

1. General Development of the University
2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

_____ *Subscriber*

_____ *Mail Address*